

The Living Church

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Next Week or Later

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An Amended Report and Statement
by the Commission on Marriage

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EDITORIALS & COMMENTS

How Can We Improve the Movies?

DOCTOR TWOMBLY'S war against the menace of the movies (of which his address before the diocesan convention of Central New York, mentioned editorially in our issue of June 6th, is a part) seems at last to be bearing fruit.

The real problem with regard to the present filthiness and suggestiveness of so many films is the question of how to accomplish anything by way of pressure upon the czars of the industry. Petitions to Congress and state legislatures usually find their way into the waste basket. Censorship does not solve the problem. There is a state board of censors in Pennsylvania, and the pictures which Dr. Twombly condemns have been seen by him only after this board has eliminated some of the vilest features of the films. Censorship is a problematical remedy for most evils, anyway.

Possibly we must be content with such persistent exposure and teaching as will prove to parents and others the evils of the present situation. Perhaps the public taste will eventually rebel; the patrons of the silver screen may weary of filth; the effort to outdo past productions may reach a limit where it will be found impossible to advance to more sensational stuff with which to entice those who have seen about all the rottenness imaginable and cannot be pricked on to continued interest.

Surely decent people, especially Christian Churchmen, should do something. A move made recently in New Jersey may furnish a suggestion as to a practical possibility in the exertion of their moral influence. The mayors of a group of New Jersey suburban communities, including "the Oranges" (Orange East, West, South, and Orange proper!), have joined in requesting the motion picture houses in these communities to do away with the exhibition of gangster films and to "give the people an opportunity to take their children to clean and wholesome entertainments, free from the sordidness of the underworld" and from other obnoxious features. Why cannot clergy and Church people make an effort toward similar action on the part of their own local governments?

In the *Christian Century*, Fred Eastman, an authority on drama and literature, suggests four points for a practical program, coupled with two more general methods of action. These latter are:

1. Expose the hypocrisy of the industry's frequent codes of ethics and its various schemes by which its public relations office attempts to convert critics into endorsers and advertisers.
2. Enlist the religious press of America in this cause as one of the most acute moral issues of our time.

Then we have the four more definite and specific suggestions:

1. Establish a motion picture committee in every church (Protestant, Catholic, and Jewish), woman's club, and civic organization, to secure the facts concerning the movie situation.
2. Provide the community through this motion picture committee with a reliable reviewing service to help parents to help their children select their moving picture programs.
3. Break the practice of block-booking.
4. Secure federal control or regulation without censorship.

DR. EASTMAN explains by declaring that "the Will H. Hays movie organization has tied the local committees into itself and has sought to limit their activities to that of endorsement and advertisement of certain pictures. It has also strenuously fought any attempt at social control of the movies through legislation, local or national. It is here proposed that the local and community motion picture committees keep themselves entirely outside the Hays influence."

The committee can secure facts concerning the present situation from four sources: first, its own investigations of the local theaters and their programs; second, from the Federal Motion Picture Council, Brooklyn; third, from the National Film Estimate Service, Chicago; fourth, from the religious press.

Dr. Eastman says, again, that "the necessity of breaking block-booking hardly needs to be argued. So long as local exhibitors must buy their pictures in blocks, the bad along with the good, and without the right to choose the ones most suitable to their own communities, just so long will it be impossible for the local theater to respond to the demands of public opinion. Block-booking is an intolerable commercial censorship. It can be broken only by legislation."

This is a long forward look. Meanwhile, moral pressure such as has been exerted in the Oranges may "make a dent" on the hardened conscience of the producers and stiffen the back-bone of local proprietors and chain theater managers.

THE LIVING CHURCH is anxious to do its part in cleaning up the movies. One very practical and immediate step that we can take at once is to give space in our columns, crowded though they always are, for readers to call the attention of other readers to the pictures that really are worth while—for fortunately not all of them are bad, and some really excellent ones have been produced lately. So, if our FAMILY wishes us to do so, we shall devote a column or a part of a column each week to this purpose. Let readers who wish to do so send in recommendations of *good* pictures, therefore, omitting any reference to the ones that are not good. Information sent should include as much as possible of the following: Title of picture. Name of firm producing it. Principal star. Comment, not over twenty words. Whether or not suitable for children. Signature and address of person reporting.

Dr. Twombly, by the way, writes that seven of the ten movies listed by us as one week's "attractions" in the principal theaters of a mid-western city are bad—which was about our own estimate.

PRESIDENT HOOVER has made a wise and courageous move in advocating the world-wide adoption of a year's holiday in the payment of war debts and reparations. We suppose we shall be accused of meddling in politics if we venture to com-

War Debts and the Depression
mend him for it, but nevertheless we wish to record our approval of this statesmanlike move. That it has a political aspect we do not deny, but the fact that leaders of both major political parties have expressed their approval of the plan places it above partisan politics, and we trust that it may continue on that high plane, avoiding entanglement with the vexed questions of debt cancellation, disarmament, and the like.

As proposed in the President's statement of last Saturday, the plan appears to be a genuine effort to stabilize economic conditions throughout the world, by temporarily relieving governments of the heavy burden of war debts, so releasing funds for use in other channels where, it is hoped, they will serve to hasten the end of the business depression that persists so tenaciously. Its immediate effect presumably will be to ward off impending catastrophe in Germany, where a political upset at this time would be a distinct menace to the peace of the world.

It is to be hoped that the fear that the benefits of the plan may be lost through opposition by France, which is widely expressed by the press as these lines are written, will prove to be ill-founded, and that the debt holiday may be carried into effect without becoming ensnared in the meshes of party politics or of diplomatic intrigue.

SOME weeks ago [L. C., May 23d] we published an editorial suggestion for certain changes in the proposed revision of Canon 43 as recommended by the Commission on Marriage and Divorce. Our chief objection was (and is) to Section VII of the proposed new canon, permitting the "bootlegging" of doubtful marriages, but we also suggested changes in other sections, and particularly advocated the inclusion of a statement as to the status of children born to a marriage subsequently annulled.

In this issue we present another proposed form for Canon 43 offered by Dr. Charles L. Dibble, one of the leading canon lawyers of the Church. Dr. Dibble objects to the proposals both of the commission and of

ourselves as attacking the problem from the wrong end, *i.e.*, after a civil divorce has been granted. On the other hand, in failing to mention civil divorce at all, Dr. Dibble seems to create a peculiar situation in which a loyal Churchman may find himself married in civil law but unmarried in the eyes of the Church, so that if he takes unto himself a new wife he will be within the laws of the Church but may be sent to jail by the State for bigamy.

At any rate we present Dr. Dibble's thesis to our readers for impartial comparison with the two proposals previously published. We have no "platform" to urge upon General Convention; we do feel that this problem is deserving of the most careful study and we hope that General Convention may make a wise decision on it.

Just as this issue is going to press, there is received from the Church's national Department of Publicity an amended text of the Canon on Matrimony as proposed by the Commission on Marriage and Divorce, together with two minority reports on Section VII and an extensive statement by the chairman, the Bishop of Michigan. This material will be released to the daily papers of June 29th, and we shall endeavor to publish it in full in our issue of next week. We shall defer comment until that time, except to note in passing our observation that not only the amended canon as approved by the majority of the Commission, but also both of the minority reports provide that "any person whose former marriage has been dissolved for any cause by a civil court may . . . apply to the ecclesiastical marital court of his or her domicile for permission to marry another person." From this point on the three texts diverge, but all of them, we are amazed to discover, sanction the remarriage of divorced persons with the blessing of the Church. Apparently the entire Commission has surrendered to the "modern" demand for the abrogation of the ancient Catholic doctrine that marriage is a life-long union, to be terminated only by the death of one of the parties. If so, we hope that the Church, through her bishops and deputies assembled in General Convention next September, will overwhelmingly repudiate that surrender and reaffirm in no uncertain terms the belief of the Church that "if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful."

WHAT curious ideas people have concerning the extension of the Kingdom of God! Some attempt it through the passing of many laws, others by picking flaws in the devotional literature of those who do not see eye to eye with themselves. Now comes the fad of the "preaching marathon." It seems that a colored minister in Washington holds the record at the moment of writing, with a sermon twelve hours and ten minutes long. But another gentleman from that city of religious eccentricities, Los Angeles, is out to go his colored brother one better. Apparently the idea is that, since the Devil has so far resisted every other kind of exorcism, perhaps it may be possible to talk him to death. For surely these worthy preachers (despite their syndicated photographs depicting them in the act of delivering their discourses) cannot be seeking publicity for themselves at the expense of the cheapening of the Christian religion! Perish the thought!

WHEN RIGID SILENCE, about our standard of giving, is maintained, it is rarely the string of modesty that ties the tongue. —*Bulletin, St. Stephen's Church, Wilkinsburg, Pa.*

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

"TEMPORAL AND ETERNAL"

Sunday, June 28: Fourth Sunday after Trinity

READ Romans 8:18-23.

SOME THINGS even here on earth are eternal—love for God and faith in Him, devotion and worship that will endure in Heaven. But we are dealing largely with things of time only while we are here, and the way in which we deal with them will measure our eternal blessedness. Some of these temporal things are good and some are evil, and God is our Protector and Guide so that we may resist the wrong and cultivate the right. But we must trust Him and rely upon Him if we would have His help, and therein lies the whole truth of Christian endeavor. Trusting God, we are to go on our way, using the good and refusing the evil, and when we fail, looking to Christ for pardon and renewed courage.

Hymn 215

Monday, June 29: St. Peter the Apostle

READ St. Matthew 16:13-19.

ST. PETER'S great confession, inspired by God, marks an epoch in the life on earth of our blessed Lord and in the relationship between Him and His apostles. Henceforth they recognized Him as the Messiah and as the Son of God, and our Lord rejoiced in the new fellowship between Himself and His followers, a fellowship which is ours also and in which we find our comfort and strength. We pray to Christ as our Friend who knows the human life and as our Redeemer who died for our sins and rose again for our justification. He showed us how to pass through things temporal, and He revealed to us the blessings of Eternity. St. Peter himself had a thrilling experience through which his trust in God finally conquered. How nobly he expresses the truth in his epistle to those "who were kept by the power of God and made heirs of an inheritance reserved in Heaven (I Peter 1:4, 5).

Hymn 283

Tuesday, June 30

READ II Corinthians 4:15-18.

THE early Christians passed through hard experiences, being persecuted and suffering martyrdom, and hence all things earthly seemed to them to be hostile. Christ has given us a happier view and opened our eyes to the many blessings which come as proofs of His love. The things seen are temporal, and the things unseen are eternal. We must not press too literal an interpretation upon the words as if the things which we see were to be lightly esteemed. Our bodies are temples of the Holy Spirit. Our work has a lasting significance if rightly done. Even our trials when met with patience have to do with our eternal character. But the things eternal are also about us—our true affections, our belief in Christ's presence, our spiritual aspirations, and our thoughts of God. At last they will assume their rightful place and we shall rejoice in the blessings which will be so real as we enter the life eternal, while troubles and afflictions will be unknown.

Hymn 544

Wednesday, July 1

READ St. Luke 19:12-26.

WE ARE to use the things of time in such wise that at last, through Christ's mercy, we may gain things eternal. There is a great lesson here. We are not to despise our earthly possessions, for they are held in trust. We are to make good use of all that earth affords. We are to make the world better and happier by our industry, our service, our loyalty. We are neither to despise nor neglect the temporal things, nor are we to suffer them to lead us astray. Life is a splendid responsibility. God calls us to serve Him in serving our fellows, and we are truly "passing through" things temporal only when

we make them fulfil God's will. The vision of eternal results will inspire us. The knowledge that we can build mansions from perishable things comes from God. "Build thee more stately mansions, O my soul!" So sings our New England poet, and he suggests the eternal creations which will make Heaven a joy as the Master says, "Well done."

Hymn 497

Thursday, July 2

READ II Corinthians 12:7-10.

HERE is a blessed paradox—"strength made perfect in weakness," and St. Paul accepted it and lived by it: "When I am weak, then am I strong!" God cannot enter the heart when the door is closed. God cannot help a man who thinks he is sufficient unto himself. When we are glad to cry, "Have Thine own way, Lord!" then the Almighty comes in divine bountifulness. This weakness does not imply lack of effort. We are to do our part earnestly and lovingly, but always with a realization that without God we can do nothing (St. John 15:5). Hence the precious fellowship with Him. We are workers together with God (I Corinthians 6:1). With Him we can do all things, and the joy of this holy companionship makes us catch a vision of the completed life when we shall see what the dear Lord has done through us. That will be indeed an eternity of joy!

Hymn 502

Friday, July 3

READ St. John 10:14-18.

THIS Good Shepherd chapter is especially dear because it declares the voluntary and loving sacrifice of Jesus Christ and so reveals to us the care of God for His children. We cannot understand the mystery of the Cross. It has to do with the eternal will of God and the infinite love of His Son. It is the revelation of that which will be a part of Heaven's eternal glory. But we can see how the experiences of time, the successes and failures of our human lives on earth, are taken into a holy relationship with the Infinite God. And we can see how the visible life and holy Personality of Jesus Christ on earth enable us to measure our lives by His life, and to pass through the experiences of time into the realm of perfection through His death and resurrection. Here indeed comes the richest interpretation. "Their sins and iniquities" (things temporal) "will I remember no more" (things eternal for the redeemed)!

Hymn 129

Saturday, July 4: Independence Day

READ St. Matthew 5:43-48.

THE history of time when "time shall be no more" (Revelation 10:6) will be one of the joys of Heaven. To understand, to see the past as God sees it, to find the secret meaning of joys and sorrows, to note the moving of a dear, divine Hand in nations as in individuals, to mark errors and the power of God over-ruling them—how that will cause us to sing Alleluias! But here and now we must be loyal to the righteousness of God. We must make our land Christian. We must hold high the banner of truth. Oh, if America can, by God's grace, pass through things temporal in such fashion as to make her history the sacred song of thanksgiving before the Throne, then our love for our country shall be like the love of God. We have much to thank God for. We have a high calling to make free and pure brotherhood a reality, and then eternity will welcome us.

Hymn 441

Dear Lord, help me to live with trust in Thee and by Thy guidance. Let not errors lead me astray, and teach me how to use aright Thy blessings. Without Thy protection and strength I cannot fight. If Thou art near I cannot fail. Amen.

REPORT OF THE JOINT COMMISSION ON DUTIES OF THE ORDER OF DEACONNESSES

To be submitted to the General Convention of the Church

YOUR Commission respectfully reports that three meetings of the Commission have been held since the last General Convention and much has been done also in the way of correspondence with interested persons and officers of the Woman's Auxiliary and other organizations of women in the Church.

The resolutions of the Lambeth Conference held in 1930 define the office and function of the deaconess in language which, added to the clear definition of the 1920 resolutions, plainly indicates the mind of the Anglican communion with regard to the ministry of women. The Order of Deaconesses is stated to be an order of ministry by women primarily for women, but by no means limited to that particular phase of the Church's life, having apostolic origin and sanction and the experience of many centuries behind it. The functions of the deaconess were defined in Resolution 70 in the following language:

- (a) To assist the minister in the preparation of candidates for Baptism and for Confirmation.
- (b) To assist at the administration of Holy Baptism by virtue of her office.
- (c) To baptize in church, and to officiate at the Churching of Women.
- (d) In church to read Morning and Evening Prayer and the Litany, except such portions as are reserved to the priest, and to lead in prayer; with the license of the Bishop, to instruct and preach, except in the service of Holy Communion.

All this is valuable as providing a background against which the practical problems connected with the deaconess order must be considered. These problems are three in number:

(1) *The matter of support and particularly of pensions.* Our deaconesses are widely scattered, many of them in the mission field and almost invariably working under conditions that render it impossible for them to make any provision against sickness or retirement. They receive small salaries, and as their work is among the needy to a large extent, they are called upon to make many sacrifices both material and spiritual. As a matter of simple justice the Church is bound to see that these women who have been set apart to its ministry and have deliberately given up all opportunities for financial gain should be cared for in sickness and old age. The deaconesses themselves, through their retiring fund, are making a very determined effort toward this end. Your Commission is warmly sympathetic with that effort but is convinced that it never can be adequate nor satisfactory and that the only course to follow is for the Church to include the deaconess in some way in its pension system.

(2) *The question of recruiting for the office of deaconess.* A sub-committee of the Commission has been considering the whole field of women's work and has endeavored to enlist the Woman's Auxiliary in the task of bringing the work of the deaconess before the women of the Church. Within the past decade there has been a very rapid increase in the fields of Church work both at home and in the mission field. These include executive and field secretaries in such organizations as the Woman's Auxiliary, the Girls' Friendly Society, and the Church Mission of Help; positions for trained case workers in connection with Church institutions, positions for teachers, nurses, doctors, and occasionally for business and secretarial duties; and in rapidly increasing proportion, calls for directors of religious education. In April, 1930, there were 102 women employed in this capacity, who were registered at the Department of Religious Education, of whom it is noteworthy that all but sixteen had had college or normal school training or special preparation in the Church training schools. It is evident that vocations for women within the Church are rapidly increasing in number and in attractiveness to educated women. There are a great many tasks to which the Church calls her consecrated womanhood. The question now confronting our Commission is as to the relation to all these tasks and opportunities of the order of deaconesses. Of the 102 women engaged professionally in the work of religious education only five are deaconesses. These workers have themselves expressed an interest in the order but have felt it desirable to organize a separate fellowship which has no relation to the Church's commissioned ministry of women. At a meeting of

the directors of religious education held in St. Louis, May 7, 1930, a committee was appointed to coöperate with our sub-committee.

IT IS evident that the Church must decide upon one course: either the order of deaconesses must be maintained on the present lines with the addition of more adequate provision for the support of the deaconess and for retirement pension at the end of active service, perhaps with one or more central houses and a form of Community life under rule, or else the order must be expanded into a loose and all inclusive organization for women in all sorts of Church work with a minimum of restriction as to garb, title, and rule of life. This would necessarily imply less and less emphasis upon ordination and commission.

No unprejudiced observer of the work of our deaconesses can doubt that the order is a very valuable instrument in the Church's service. The efforts that have been made by this Commission to raise the standard of preparation and to dignify the office are, we believe, along right lines. It is most important that the idea of vocation be kept clearly in view. It is not necessary that every woman engaged in Church work should be a deaconess but it is important that those whom God would call to that high ministry should be able to understand and heed the call. Your Commission thinks it very desirable that the Church should define its future policy in this matter and that whatever is done in the way of the education of the women of the Church should include a clear and distinctive conception of the office both as regards its primitive origin and as marking it off from the vocation to a Sisterhood on the one hand and from the position of the laywoman engaged professionally in the Church's work on the other. With clearer understanding on the part of the Church it would seem that there might be still greater development of this order both in numbers and efficiency.

(3) *The question of the service by which a deaconess is to be set apart.* It has been definitely agreed by the bishops at Lambeth that this should include the laying on of hands with prayer for the gift of the Holy Spirit, a definite commission for the Church's work, and also the delivery of the New Testament. There is a strong feeling on the part of many well-informed persons in the Anglican communion against the equation of the office of deaconess with the office of deacon. With this your Commission is in agreement. The deacon is preparing, in most cases, for the priesthood and has opportunity to exercise his office for a comparatively short time. The deaconess, on the other hand, has a life-long vocation. She can find within the office an unlimited opportunity for service and your Commission would again emphasize the fact that no ministry to the needs of humanity can be complete that does not call for both men and women, each exercising special gifts, faculties, and powers with which God has endowed them. They are not alike and never can be alike. One is not superior to the other but their functions differ. It is the conviction of your Commission that the office for the setting apart of a deaconess should occupy the same position in the ordinal as the office for the ordination of a deacon. In no other way can the principle be maintained that the Church has a ministry of women apostolic in its authority and supported by the deliberate intention of the whole Church acting through the bishop as its instrument.

Your Commission notes with interest and encouragement that the convention of the diocese of Chicago, held February 3, 1931, passed a resolution which is to be laid before General Convention, respectfully petitioning for action both in defining the status of deaconesses in accordance with the declarations of the Lambeth Conference and in the inauguration of an adequate pension system for members of the order. This is a hopeful sign of intelligent and practical interest which your Commission heartily welcomes.

The Commission submits the two appended resolutions:

(1) **RESOLVED:** That the General Convention hereby declares the Order of Deaconesses comes within the scope of the ordained ministry of this Church in such a sense that there is no bar to the inclusion of deaconesses in the Church Pension Fund.

(2) **RESOLVED:** That the joint Commission be continued and that its title be changed to the Commission on the Work of Deaconesses.

The Canon on Matrimony

By Charles Lemuel Dibble, D.C.L.

CONSIDERATION of the proposed Canon on Matrimony necessarily involves two fields, the wisdom of the policy proposed and the aptitude of the provisions as drafted. I should like to consider both fields, but especially the wording of the canonical provisions, and to suggest an alternative for part of the proposed canon.

The ends which the commission has sought to obtain are four: greater safeguards for marriage; better definition of the grounds of nullity; adequate procedure in cases of annulment; and provision for the informal marriage of divorced persons by priests of this Church.

The provisions of the proposed canon covering the first two of these points will probably meet with general approval, at least in principle. One regrets, however, that the commission did not see fit to require at least one publication of the banns. Such a provision would tend to prevent hasty marriages; and it would be in line with recent legislation in several states, requiring a lapse of several days between the issuance of the license and the performance of the ceremony.

The definitions regarding nullity are, as THE LIVING CHURCH has observed editorially [L. C., May 23d], exceptionally valuable. If we are to have *any* Church law governing matrimony, it is essential that both priest and people should know whether or not either party to a proposed marriage is already validly married to another. And this whatever we may think of the nature of marriage, or the effect of a civil divorce, and quite regardless of any opinion that we may entertain as to the remarriage of divorced persons.

If matrimony is *anything* more than a mere civil contract, if it is in fact "instituted of God" and a "holy estate," then there must necessarily be a divine law, a *jus divinum* or a *jus naturale*, relating to it. Certain unions, whether incestuous, or polygamous, or without free consent, or otherwise in violation of the law of God, are void in their inception. It is not only the right, but the duty of the Church, as a divine institution, to pronounce judgment on these questions *for its own members*. This duty it has always recognized. There has, however, been great uncertainty in our branch of the Church as to exactly what the standards of validity are and how the questions should be determined.

It has often been contended that this Church should not hold any marriage to be null, unless and until it had been annulled by a civil court. This is applying the maxim *Vox populi vox Dei* with a vengeance. For it means in effect that we are not to hold any union to be *contra jus divinum* which is permitted by the civil law. And, since the requirements of the civil law vary from state to state, a marriage valid in one diocese is void in another.

The better opinion among our canonists, and the one held by the commission, is that, while we have no express canonical definitions regarding nullity, we are governed by the rules of the unwritten, or "common," canon law. In other words, that the canon law of the Church of England, and back of that the general canon law of Catholic Christendom, so far as it has not been expressly repealed, or is not clearly in conflict with our institutions, is still in force and may be appealed to for the determination of questions of nullity. But it is much better that the Church law on this subject of so great practical importance should be expressed in plain language, rather than hidden away in ancient precedents. Furthermore, we should be embarrassed to take over from the English canons the business about marriage to one's deceased wife's sister and other curious and forgotten rules.

We shall be glad when this Church shall cease to present the anomaly of forbidding its people to marry "otherwise than as the Word of God allows" and then waiting for a legislature or a civil court to tell us, in any given case, what the Word of God does allow.

The third main purpose of the commission, to provide for the establishment of marital tribunals, is co-essential with

the second. It would be of no use to set up standards of validity, if we had no means of applying them. Some bishops do now assume to render decisions of nullity. But it is submitted that they have no authority to do so, except when the matter is indirectly involved in the question of the marriage, or subsequent admission to the Holy Communion, of a person who has been divorced. I do feel, however, that the purpose of the commission has not been quite adequately achieved. The bishop and court are left hanging in the air, with no provision as to how they are to obtain jurisdiction of any particular case. Detailed procedure should be left to diocesan canons; but enough should be stated to confer and define the jurisdiction of the tribunals.

The fourth major purpose of the commission is to provide for the clandestine marriage of divorced persons before our clergy. The practical inconsistencies and inconveniences to which this would lead have been well shown in your recent editorial. The fundamental objection is that the proposed canon recognizes the dissolubility of marriage, not only for adultery, but for any cause that the civil law may in its wisdom see fit to provide. Now, it is possible, by exegesis of a sort, to claim our Lord's authority for the exception of adultery; but it is quite impossible, on any sort of exegesis, to claim it for any other ground. In fact we have His express injunction to the contrary. The reasons advanced why a second marriage of divorced persons should be recognized may be many and cogent, although one doubts their cogency. It is still true that it is better to trust in the Lord than to put any confidence in man. This Church can hardly claim to rest upon the authority of Christ and deny that authority whenever she sees fit. The question must be, for her, simply not debatable.

EXACTLY what is involved in this proposal will perhaps become clearer, if we realize what the nature and effect of the marriage ceremony is. In the first place, a ceremony of any sort is not essential to a valid marriage, either at the civil law or at the canon law. All that is essential is that the parties accept one another as husband and wife, agree *in praesenti* so to regard each other, and consummate the agreement by cohabitation. It follows that, when a ceremonial marriage does take place, the parties are not married by the civil magistrate, minister, or priest; they marry themselves. The presence of the civil magistrate is for the purpose of certifying the fact to the civil authority; and the function of the priest (in addition to his function as a civil officer) is to bestow the blessing of the Church. For this reason the canon law is very careful never to speak of a priest as "performing" a marriage (as you did in your proposed draft of Section VII). The traditional phraseology is "assist at"; the word "solemnize" used in our present canon is not improper. Not only is the presence of a priest not required to render a marriage valid at canon law, but no act of his is required to give it sacramental status. Any marriage between baptized persons is a sacrament (*Commentary on Canon Law*, P. C. Augustine, Vol. V, pp. 11-15). The parties, and not the priest, are the ministers of the sacrament.

The Roman Church requires the presence of a priest and makes marriages without a priest illicit, though not invalid. It appears that our commission would commit this Church to the same view. Otherwise, why the provision for a clandestine marriage? And, if the only function of the priest as such is to bestow the blessing of the Church, just what sort of blessing would he bestow? Obviously a limited and clandestine blessing. And are there gradations in blessings? But we are getting into deep water, and shall have to leave this to the theologians on the commission.

If the priest is conscientious, the proposed canon will impose upon him a responsibility that he ought not to be required to assume. If his presence is requested at a ceremony where one of the parties has a husband or wife then living, albeit "divorced," he will, like Balaam of old, have a most em-

barrassing moment. But it would seem that his only reply could be, "How shall I bless whom God hath not blessed?"

Why burden the poor parson, or bishop, with the onus of saying "no" to persons desiring this left-handed blessing? It will inevitably give rise to much hard feeling. A *non possumus* is accepted as final and no blame attaches. A *non volumus* is always felt to be partial and unjust, or a personal reflection upon the applicant.

SO MUCH for the principles involved in the proposed canon. Something needs also to be said as to the formal provisions of the commission's draft. It is obvious that failure to concur in the principle of a permissible second union of divorced persons involves the rejection of Section VII of the proposed draft. In other respects the canon appears in the main very carefully framed. One or two infelicities of expression, however, seem, with due deference to the distinguished learning of the members of the commission, to call for correction.

A general objection is that the word "divorce" appears far too often—so often that it would seem that the Canon should be entitled *Of Divorce*, rather than *Of Matrimony*. In the changes which the writer is suggesting the word is eliminated altogether.

No exception can well be taken to the wording of the first four sections except that (as pointed out by your editorial) the declaration to be required of the contracting parties may well be expressed in less legalistic language. One cannot fail to be struck, however, with the impropriety of including Section III in a canon. It would be much better placed as a rubric at the end of the marriage service.

Section VI should be amended by omitting the words "before instituting proceedings for divorce." This for two reasons. In the first place the reference to proceedings for divorce seems to give them left-handed recognition; and the implication is that, after having made a perfunctory reference to the pastor, the offended party is rather expected to betake himself to the court. In the second place—and far more important—the Church ought not limit the injunction to seek its counsel to cases that are already ripe for divorce. Why should the offended party not rather be admonished to lay the matter before the pastor at the very earliest sign of discord? When divorce is already contemplated the parties are usually too seriously estranged to be reconciled by anyone. Most divorces arise out of clouds that are at first no bigger than a man's hand. It is then that the counsel of a wise spiritual adviser would have every chance of being effective.

Section VI, with the omission suggested, belongs, like Section III, among the rubrics at the close of the marriage service.

Section V, as it now stands, seems to be open to two objections: In the first part, Clause (i) seems to leave the matter of annulling a marriage optional, either with the ecclesiastical authority or with the party to the marriage. The conditions enumerated should be stated as impediments to marriage, and not as "reasons" whereby "the Bishop or ecclesiastical court may declare a marriage null." The language used appears to make the marriage, not void, but merely voidable. Now such a thing as a voidable marriage is absolutely unknown in any system of canon law. If the putative marriage is contrary to the law of God and of the Church, it is simply no marriage. The Church does not permit the parties, much less the ecclesiastical authority, to elect whether to stand by it or annul it; the decree of annulment is simply the determination of a pre-existent fact. Under the civil law in some states the idea of a voidable marriage has crept in, and marriages procured by fraud are so regarded. But even under the civil law, impediments of the sort enumerated in this canon render the marriage void *ab initio*.

Another objection to Section V, as drafted, is that it recognizes a dissolution of such a marriage by a civil court (Clause ii). This is inconsistent. If the marriage is already null and void, it cannot be dissolved. To be sure, a marriage void at canon law may be recognized as valid at civil law, and a divorce granted. But the whole purpose of the section is to set up for the Church an independent standard of validity. This purpose is nullified, if in the next sentence we use language that assumes that the marriage was really valid after all. This inconsistency is further emphasized by the words "may be married as if he had not previously been married!" Why in

the name of common sense add these words after just having asserted that such person had *not* previously been married? Why all the talk about divorce, anyhow?

OF COURSE, what the commission is seeking to accomplish is to prevent the conflict of authority that might arise, if a person whose marriage had been declared void by a Church court should attempt to be married by a priest of this Church while the previous ceremony was recognized as valid and subsisting by the civil law. Then why not say just that? The Roman Canon Law provides for such a situation very aptly by what is called the *Impedimentum Honestatis Publicae* (Impediment of Public Honor or Decency). The purport of this provision is that any existing connubial relation, whether or not it is recognized as valid at canon law, is a bar to the marriage of either party thereto.

In line with these suggestions I propose the following in place of, and in addition to, Section V of the proposed draft:

Section V. The following conditions constitute absolute impediments to matrimony; and the existence of any of them at the time thereof renders the marriage null; namely:

- 1—Same as in proposed draft.
- 2— " " " "
- 3— " " " "
- 4— " " " "
- 5— " " " "
- 6— " " " "

(Omit 7, as it is included under 1)

- 7—Same as 8 of the proposed draft.

8—Previous marriage recognized as valid under the discipline of this Church, during the lifetime of the other spouse.

9—Any connubial relation recognized as existing by the civil law.

Section VI. Proceedings for annulment of marriage shall be instituted upon petition of one of the parties thereto before the Bishop or Ecclesiastical Court of the diocese or district in which either of the parties to said marriage is domiciled. Such proceedings shall be had thereon as may be provided by canon of the diocese or district. Any finding or judgment in such proceeding may be reviewed upon appeal in the provincial court of review. The practice upon appeals shall be specified by rules of the several courts of review. Full faith and credit shall be given in every diocese and district to the final judgment of any court or bishop.

This section is not proposed as a substitute for Section IV of the proposed canon but as additional. As Section IV now stands it does not seem to be sufficiently explicit. The provision for review will result in greater uniformity of decisions, and will bring these cases into line with the general judicial scheme of the Church.

VII. Every marriage shall be presumed to be valid until its nullity shall have been declared by the ecclesiastical authority as provided herein. No minister shall knowingly solemnize the marriage of any person who has been validly married, during the lifetime of the other spouse.

This section reenacts Section III of the present canon with the elimination of the exception of adultery. It also prevents the clergyman from acting upon his own judgment as to the validity of a prior marriage. If, however, the prior marriage was in fact void, although the same had not been formally annulled, a subsequent marriage would, under the provisions of this section, be valid but illicit.

VIII. No person who is married otherwise than as the word of God and discipline of this Church allow shall be permitted the sacraments; provided, however, that this provision shall not apply to a person who contracted such marriage when not a member of this Church, if said marriage was valid under the civil law then existing; and provided, further, that no minister shall refuse the sacraments to a penitent person in imminent danger of death.

This section is proposed in lieu of Section IV of the canon now in force. That section is ambiguous and has received various constructions (*White on the Constitution and Canons*, p. 735). The proposed section effectuates what I believe to be the intent of that section, namely to provide for a relaxation of our discipline in the case of persons who were divorced and

remarried before becoming members of this Church. It is, of course, illogical that *any* persons living in a conjugal relation that is not recognized by this Church as valid and lawful should be permitted its sacraments. At the same time it would be immoral and scandalous for this Church to require, as a condition for baptism or confirmation, that a man or woman should put away a spouse to whom he or she had been married in all good faith and at a time when the discipline of this Church was not binding upon their conscience. This is obviously a case for the exercise of the principle of "economy."

THE foregoing sections are submitted in the hope that they may be found to embody in legal phraseology the point of view of those who, like the writer, favor the adoption of the proposed safeguards against ill-considered marriage and of the provisions for annulment; but who are opposed to the plan for clandestine marriages and contend for the elimination of the exception of adultery. Most of the changes here proposed in the phraseology of the canon, however, are believed to be desirable and appropriate, whatever view as to this latter question finally prevails.

SINCE the foregoing was written it has been suggested to the writer that these proposals should contain some provision to safeguard the status of children the offspring of marriages not recognized as valid by this Church. With this I heartily agree. Surely we should do nothing to reflect, even by implication, upon these children. The remedy which I shall propose, however, is much more thorough-going than that suggested by the editorial in *THE LIVING CHURCH*, which was that a judgment of nullity should not cast a stigma upon the legitimacy of any of the children of the marriage. To my mind a distinction of any sort between legitimate and illegitimate children has no place in the legal or moral code of the Church. Why should we follow society and the civil law in fastening a stigma upon the child, who is innocent of any wrong-doing? If before God there is neither Jew nor Gentile, bond nor free, then surely at the throne of Eternal Justice there can be neither legitimate nor illegitimate.

The canon law of the Western Churches, both Roman and Anglican, contains elaborate definitions of legitimacy and is much concerned as to methods of legitimization. All this was taken over by the canonists from the Roman civil law. No mention of illegitimacy appears in the canons of the first seven Ecumenical Councils (Fulton, *Index Canonum*), nor, so far as I am informed, in any early code. In any case, the distinction is heathenish and should not be recognized in our canon.

I, therefore, propose that another section be added to the canon, as follows:

IX. This Church recognizes no status of illegitimacy and regards every child as the legitimate offspring of his father and mother by nature. A child born in *de facto* wedlock is presumed to be the offspring of the husband, until the contrary is established by the proper ecclesiastical authority. Provided, however, that nothing herein contained shall be construed to limit the right of adoption existing under the civil law.

It may seem that, inasmuch as questions of inheritance are no longer within the jurisdiction of ecclesiastical law and the rights of the individual as a member of the Church are not dependent upon legitimacy, this section is a mere idle gesture. But in my judgment the section is necessitated by the fact that we are now proposing to constitute ecclesiastical courts to determine family questions. We cannot now leave the status of the children out of consideration, even if no legal or canonical consequences to them are involved.

There is a yet more fundamental reason why this question should receive treatment in the canon. It is the moral duty of parents to support their dependent children and of children to support their dependent parents. (Under the common law, however, and under the existing canon law, these duties, as between an illegitimate child and his natural parents, are seriously qualified.) These family duties and obligations it is of the utmost importance for the Church to recognize, define, and enforce by every means at her command. If so, she must needs say between whom she recognizes these mutual duties to exist. If the pastor is adviser—certainly if he is also confessor—it is essential that neither he nor his people should be left in any doubt.

MARY ELIZABETH WOOD

BY MARIAN DE C. WARD

MARY ELIZABETH WOOD, whose death occurred at her home in Wuchang, China, on May 1st, was a woman of great ability and charm. A woman of strong will and wonderful determination, and yet lovable and appealing with a childlike quality which was most attractive. She went to China over thirty years ago to be with her brother, the Rev. Robert E. Wood, a missionary in Wuchang, and being there she made herself useful by teaching English at Boone School. Her stories of those early days were always amusing and she enjoyed a joke on herself as well as another, but she took her work seriously and was soon reaching out for more.

As a trained librarian her attention was naturally drawn to the needs of the school library and she set herself to enlarge it and increase its value. The story of what she did for libraries in China is a long one and has been told before so that it need only be sketched here. With the approval of Bishop Roots of Hankow and the President of Boone College (later Boone University and now Central China University), keeping in touch with the Church Missions House in New York and helped by her Chinese colleagues—with financial assistance from an ever-increasing number of friends at home and, more recently, friends of Boone in China—she accomplished the erection of a commodious library building on Boone compound, provided the first modern public library in China, sent two of her advanced students to New York to study library science, and with their help founded the first, and until now the only, library training school in China. She was largely instrumental in developing a library movement which was both the cause and effect of the visit to China of Dr. Arthur L. Bostwick of St. Louis, representing the American Library Association, and the founding of the China Library Association.

It is an open secret that Miss Wood had much to do with the return of the remaining portion of the Boxer Indemnity money to China "for educational and cultural purposes." By going to Washington and interviewing several congressmen, she made it clear how great a help to a new and struggling republic this would be and the influence on international friendship which such an act of courtesy would have. An enduring friendship between the two countries, founded on a better understanding and appreciation of each other, was always a prominent desire in Miss Wood's mind; she dearly loved both with all the strength of her patriotic soul and was a wonderful interpreter of the best in each to the best in the other. For some years now the China Foundation, which controls the spending of the indemnity money, has granted \$5,000 annually to the Boone Library School, which is educating librarians for the whole of China. The influence of men trained under such auspices, as they go out to take charge of educational, commercial, and private libraries, can hardly be overestimated.

BUT with all these great national and international interests, Miss Wood had the deepest personal sympathy with the poor and suffering in her adopted land. She was one of the foremost in a group of missionaries who, in co-operation with the Chinese, formed the Wuchang Poor Relief Committee and worked for the amelioration of conditions among the very poor in Wuchang, Hankow, and during the summer in Kuling. As no vision was too great for her, so no opportunity for usefulness was too small. Her life was given for others and from her typically New England home on the Boone compound there emanated a spirit which will be sadly missed. Not that she was given to entertainment for the mere pleasure of seeing her friends. To the Chinese students she was always available, but her time was too much taken up by her work to be spent in social intercourse. Whatever helped the cause to which she felt herself divinely called was given due attention; all else had to be cut out. And yet, a more agreeable hostess or guest could hardly be imagined, and whether as a public speaker or as a friend at home the mingling of inimitable humor with matters of deep seriousness which was characteristic of her made an impression which cannot be forgotten. Her influence was far-reaching, for her conscientious devotion to duty, which overcame all obstacles, her enthusiasm for her work and her high ideals for the students, things could not but have their effect on the hundreds of young men with whom she had to do. Today there is not a foreign woman in China more honored, none whose work

is of more permanent value, none whose self-sacrifice for them is more deeply appreciated by the Chinese than Mary Elizabeth Wood.

Last spring, had conditions been favorable, there would have been celebrated at Boone a triple anniversary: the thirtieth of Miss Wood's arrival in China, the twentieth of the building of the library, the tenth of the founding of the library school. Postponement for a year was necessary and only a few days before the proposed date Miss Wood, after an illness of some weeks, was called by the same Master whom she had so earnestly endeavored to follow in her life among us here. China will mourn her loss and honor her memory; may the Church at home continue to give its support to the work to which she gave her life and help to carry it on in the spirit of fervent devotion which animated all she did.

ST. JOHN THE BAPTIST

BY THE REV. WILLIAM PAUL BARND, Webb City, Mo.

NO MOVEMENT springs up *de novo*. Always it has antecedents. Moreover, the coming of a great teacher of thought or spirit is always heralded by lesser teachers. Our Lord came in the fulness of time, but the serious student of the Old Testament is wonderfully impressed with how clear the foregleams of His coming are in the inspired literature of the Jews. And in the Christian era, St. John the Baptist stands out as the voice of one crying in the wilderness, "Prepare ye the way of the Lord." This fiery, strange, God-intoxicated prophet did a notable work. Because of this the Church keeps June 24th as his day. It is the tendency of the world to remember only the mighty heroes, but the Church remembers the lesser ones as well. John came that Christ might increase, but Christ in His glory has made John great. The fact that the Church keeps his birthday is significant of the high honor accorded him, because only two other nativities are kept—the Nativity of our Lord and that of His blessed Mother.

There are a number of interesting and beautiful things in connection with St. John the Baptist. He was a child of promise, nurtured in the atmosphere of divine worship. Intertwined with the joyful mysteries of Christmas time are the circumstances surrounding the birth of St. John the Baptist also. As a man he is a romantic figure—apart in the lonely desert, rudely clad, feeding on the simplest food; but preaching of a Mighty One to come. And his congregation sought him! From all around they came to hear his clarion call, "Repent!" We see him when he baptizes our Lord, and the heavens open, and the Spirit, like a dove, descends. We imagine him striding into the court of Herod, and denouncing in blunt, plain language the wicked king. And then we know of his tragic death, brought about by a foolish king, at the request of a dancing girl's mother. Truly his life was a picturesque, bold, and effective one. It is but natural that poetry and legend should find inspiration in him.

The canticle *Benedictus*, which is a part of the order of Morning Prayer, is Zacharias' hymn of rejoicing at the birth of his son. Its place in the service, following the Gospel lessons, indicates its high significance. It provides, according to Blunt, "a kind of key to the evangelical interpretation of all prophecies under the one by which they are connected with the other." The *Benedictus* is the last of the old prophecies and the first of the new. It is thus a link between the ancient Judaism and Christianity. It praises God for the blessings of old and looks forward to complete deliverance through Christ in the future.

A part of Isaiah 40 constitutes the lesson for the epistle for St. John the Baptist's Day. This passage has furnished the basis for a number of selections from Handel's "Messiah."

Paul the Deacon, writing about the middle of the eighth century, wrote a hymn in commemoration of St. John the Baptist. This hymn has genuine poetic and religious merit. It is best known for its connection with the history of music. In the Middle Ages the tune to which it was sung was such that each half verse of the stanza began on one of the bars of the staff, in order, upwards. So these first syllables were adopted as a mnemonic device to fix the pitch of each note in the memory of learners. Hence our *do, re, mi*. "Do" was

substituted for *ut* in modern times. The famous stanza follows:

"*Ut queant laxis
Resonare fibris
Mira gestorum
Famuli tuorum,
Solve polluti
Labii reatum
Sancte Joannes.*"

"*Si*" represents the *s* of *sancte* and the *I* of *Joannes*.

In merrie England, in olden times, on St. John's Day, the people would go into the woods and break down branches, which they put over their doors with demonstrations of joy. This was in token of the angel's promise to Zacharias, "Many shall rejoice at his birth."

SOMETIMES large bonfires were built on the streets, for St. John was to be a shining light, according to prophecy. Others say that the fires were built to drive away the dragons and evil spirits hovering in the air. In some superstitious countries the people burned bones in the "bone-fire" because they thought that dragons hated the smell of burning bones. There was another superstition that if a person, at this season, were to sit up all night on the church porch fasting, he would see the spirits of all who were to die during the following year.

On St. John's Eve it was also the custom to gather plants reputed to have magical properties, such as St. John's wort, vervain, fern-seed, orpin, and rue. On some kinds of fern the seeds are on the back of the leaf and barely discernible, so fern-seed was supposed to make a person invisible. Orpin was set in clay upon pieces of slate by the loving maiden, and called a "mid-summer man." Accordingly, as the stalk inclined right or left, the next morning the girl would know whether her lover would be true or not.

St. John's Day was also called Midsummer's Day. It was thought to be a season productive of madness. In *Twelfth Night* III: 4, 61 we read: "Why, this is very midsummer madness." The Shakespearian critic, Stevens, believed that the title *Midsummer Night's Dream* was due to association of mental vagaries with this time of the year.

OF COURSE, many of these old customs are only superstition, but the fact that they center around a holy day bears witness that there was a time when people really had holy days around which folk customs could group themselves. Too often nowadays religion is only a part of the periphery of life, and not the warp and woof of it.

At this season of the year may we not forget the forerunner of our Lord, St. John the Baptist, whose very name means "God is gracious."

ACTS VII*

ANGEL-FACED and lion-hearted,
See Christ's servant stand.
Filled with grace, he saw the vision,
Not the howling band.

Saw his Lord and saw His Glory,
Not the hurling stones,
Heard His Voice and not mad gnashings,
Answered not with moans.

Like his Master soft he pleaded,
"Oh, forgive this sin!"
Then the heavens, ready, opened,
Took the martyr in.

"Fell asleep" though crowds were raging,
Working deadliest harm.
"Fell asleep" in happiest resting
On his Master's arm.

E. J. HARRISON.

* Lines composed by Miss Harrison, of the Church Missionary Society, martyred in Fukien, China, in 1930.

How Family Life Affects the Spiritual Development of Girls*

By the Rev. C. Rankin Barnes

Acting Executive Secretary of the Department of Christian Social Service

SHORTLY after graduating from college I was invited to dine one evening at a home of a family in which I knew only the parents. Their home was obviously far above the average in wealth and in culture. I had never met the two daughters as they had been away at boarding school. This occasion, however, happened to come within the spring holidays and both girls were home. The older girl, perhaps 18 years old, came in and I was introduced. A minute or so later the younger one, obviously of a quiet, retiring nature, entered. Immediately the mother raised her voice and called out: "And now, Mr. Barnes, I want you to meet my brainless child!" To this day I carry the memory of how that girl cringed on receiving such a greeting before a perfect stranger. And from her own mother!

The whole tone of any family, its attitude toward the interests of life as well as its intimate relationships, is to find reflection in the spiritual development of the girls who grow up within it. Gentle consideration, cordial harmony, healthy discipline, and constructive imagination all tend toward a favorable spiritual growth. The presence of their opposites will either crush spiritual development or foster an unlovely or perverted type. The relationship between the two is fairly obvious as long as one clings to generalities.

But what specific things should the family give to the girl which will promote her spiritual development? They cover a field rather larger than one might suppose,

First of all the girl may rightly expect from her family as from no other group a thorough-going understanding. The parental pair, because of previous experience and wider contacts, should be the ones to exercise that vision and imagination without which genuine understanding is impossible. For them to anticipate the psychological needs of their adolescent girl is just as important—though it may not be as easy—as to see that she has food, lodging, and clothing. I do not wish to imply that it is a technical knowledge of psychological terminology or method which is necessary, because many a simple home has provided a complete understanding of its children which is well-nigh perfect. And of such is the kingdom of heaven!

During the adolescent period the giving of thorough understanding by the older members of the family is peculiarly important because that is just when the girl does not even understand herself! At the time when all her feelings are peculiarly strong she is expected to reach a well articulated adjustment to the older generation. And this process, difficult at any time, is intensified by the complexity and pressure of modern life.

The second thing which family life should provide for a girl is a unified personality. The girl has a right to an achieving personality, but she can never develop this in an antagonistic family atmosphere. The normal girl ought to be the finest example in the world of the abundant life, but she can only become such if the family life assists her in the pursuit of a well-rounded, expansive personality.

The girl is faced with the interesting, fascinating, difficult task of achieving a selfhood of her own. It is bound to be conditioned by the human relationships in which she has been placed, but from the "ensemble of all her selves" she must move through to a self-expression all her own. Unfortunately this trying out of a new self has to be carried on in a world whose adult members may find the process amusing or annoying. Hence it is at exactly this point that the influence of the family life is tested.

No group can assist a girl as completely as her family in letting her feel herself to be a person who matters in the world of persons. Until adolescence she has been "the Smith girl"; now she is Molly Smith, a sophomore. The family which

is blessed with tolerance, imagination, kindness, and a sense of humor is likely to make this process of development easy for its daughters. The girl's achievement of this self-respect is vital because it is the mark of the integrity of personality as such.

WHEN the girl moves slowly but steadily into a rich and harmonious personality she has the sense of "belonging," not only in her two immediate worlds of her family and her school, but also in the great universe of God. Where human fatherhood has meant to her understanding, love, dependability, and security, the thought of the Fatherhood of God will include the same high qualities magnified. Worship and service follow with perfect naturalness. As Grace Loucks Elliott has put it: "To be important to the God of the universe and to work co-operatively with Him is to have a basis of confidence for life and an incentive for the use of one's energies."

In the third place the life of the family should give a girl a definite feeling that step by step she is being prepared for life independence. Not that she should be led to feel that she is gradually approaching a given moment, like a school commencement, in which she will be hurled out into the world, but that she should be coached to appreciate the independence of her own personality. The adult pair should lead their daughters to feel as much entitled to separate individualities as the sons of the family.

Unfortunately it happens that many families like to use the fact of financial support as a club for the enduring control of their girls. The parents employ this to control not only the movements and interests of the girl, but also her very thoughts and ideals. The selfishness of parents desperately unwilling to see their girls grow up still casts a shadow on too many homes.

To urge an adequate preparation for life independence does not imply that the girl is necessarily going to leave the home physically. Of course it does mean this if she marries, but not if she goes to work while living at home or if she continues, unmarried, to remain in the family circle. In any event the girl should be allowed to feel that she can legitimately reach a time of personal independence without the necessity of a formal declaration thereof. If this spirit is current in the family the girl will learn to meet the new with anticipation rather than fear, with expectancy rather than resentment.

The fourth contribution which the family life should give to its girl might be called a theological one. The girl has a right to grow up spiritually as well as physically, to expand devotionally as well as emotionally, and she can do so only as her family gives her an advancing conception of God. Why should a girl 18 years old want to go to church if she is still repeating, "Now I lay me down to sleep" and still thinking of God as an oversized old man with a long white beard?

Mrs. Betts in *The Mother-Teacher of Religion* tells a story of a little girl nearly 4 years old who had just lost her father. She could not understand the funeral or the flowers. In the evening she came to her mother and asked where her papa was. The stricken mother replied, "God has taken him."

"But when is he coming back?" asked the child.

The mother answered that he could not come back.

"Not ever?" persisted the child.

"Not ever," whispered the mother.

"Won't God let him?" asked the relentless questioner.

And in that moment the harm was done. The girl burst into a fit of passion, "I don't like God! He takes my papa and keeps him away." And, not strangely, her rebellion continued for weeks.

Perhaps it wouldn't be so bad if only little children were given crude ideas of Deity by their parents. Four years ago I was asked to lead some discussions at Camp Johnson, the

* Paper delivered at the National Conference of Social Service of the Church, in Minneapolis, June 17th.

annual summer conference of the Girls' Friendly Society of the diocese of Los Angeles. I was informally quizzing the older group in regard to their conceptions of God when a brilliant 18 year old exclaimed, "I always think of God as kind of a funny little piece of fog." Well if that's all that a modern Christian family can give its daughter as a basis for thinking about Almighty God it certainly does need to call in a specialist!

Finally the family should give the girl an advancing appreciation of religion. It should emphasize the fact that religion, as Christ gave it to us, is intended to provide enrichment of life, not escape from life. "I am come," said our Lord, "that they might have life and that they might have it more abundantly." Life is a struggle between the coward in us and the hero in us. But Christ has no message for the coward in us.

During several Girls' Friendly Society summer conferences last year there were courses on "Adventurous Living." If these lived up to their title they struck the same note that should sound in every Christian family blessed with young people, that religion is fulness of life, not a substitute for living. When a girl comes to realize that life itself is an art, and an art in which skill is learned by a precious few, she is at once naturally ambitious to learn it. From her family life should emerge the assurance that the Master can teach her this subtle art.

Part of this advancing appreciation of religion is the learning that religion is not a departmentalized thing. Its concerns are not just with Sundays and prayers and sacraments. It has to do with the whole of life, right here and now.

The fact that family life can largely mold the spiritual development of girls has been proven by the splendid output of these homes, some plain, some elaborate, where these various contributions have been made. The ideal is not too high because it has been attained in thousands of homes. Many are the groups assisting the family to carry through its responsibilities in these various directions. Of these the Girls' Friendly Society is one. It endeavors to meet girls where they are and to help them find their individual places in a busy, challenging world.

THE COURAGE OF YOUR CONVICTIONS

IF YOU are to be a Catholic of the Anglican obedience, you must have sufficient courage to hold your convictions in the face of Roman and Protestant objections. And further, you must not get your theology from American newspapers. They sell news, not spiritual direction. And news is anything which interests readers. The American public is predominantly Roman and Protestant, not Episcopalian. Hence the majority of newspaper readers get a thrill of some sort out of reading a headline: "Another Episcopal Rector has become a Roman Catholic." But why encourage such silly thrills by having the thrills ourselves?

If my brother became a Buddhist, I should be sorry, but it would not alter the facts of my own religious convictions. If my sister became a Swedenborgian it would not change my relationship to Jesus on the altar of my parish church. If my uncle becomes a Jewish rabbi, I can still go on serving my sacramental King. If my grandmother decides to join the ranks of whirling dervishes, it is just too bad. But I can still go calmly on assisting at Mass, because Jesus is there, and that is enough for me. And if my rector, impelled by a sudden afflatus which he believes divine, decides that he is no longer a priest, it is the same regrettable experience as if he decided that he is an Iroquois sachem and not a papal count. It may have news value, but it is not true. Others may fret and fume and stew and worry. But I shall endeavor to be more loyal and faithful than before.

The Church is our Father's House. We may find some rooms pleasanter than others. The Anglican room is sometimes a rather difficult place. But something tremendous is being done there for God, and hence I shan't move over to the Roman room where the work is more orderly and quiet (but perhaps a little dull) and where the odor of incense is more pervasive. Neither shall I stop working, because Brother Precise has removed himself thither amid tumultuous applause and newspaper scarelines. I shall plod along where I am, because I have found Jesus there.

—*The Little Chronicle of the American Greyfriars.*

WEEPING TREES

WE WEEP, ever weep we,
For that Christ died on a Tree.

MARTHA YOUNG.

NATIONAL CONFERENCE ON SOCIAL SERVICE HELD IN MINNEAPOLIS

THE Episcopal Group Conference, held in conjunction with the eleventh National Conference on Social Service convening in Minneapolis, June 14th to 20th, opened its sessions with a dinner on Tuesday evening at which the Rev. C. Rankin Barnes, acting executive secretary of the Social Service Department of the National Council, presided and Dr. Richard C. Cabot, president of the National Conference on Social Service, extended greetings.

In addressing the group of 100 persons representing twenty-five dioceses, Dr. Cabot said that he had a sense of being at home with the Episcopal group for it represented a distinctive Christian body. "My great desire," said Dr. Cabot, "is that the greatest thing in the world, Christianity, may take possession of social work. Christianity does not have to be socialized, for the Gospel of Jesus Christ is social, and I urge this group to pledge itself to put the teachings of Jesus Christ into every phase of social service that it might be Christianized."

In presenting the major objectives of the Department of Social Service, Mr. Barnes mentioned first the training of ministers for proper social contact. "This training," he said, "is being accomplished to a great extent through the summer school in Social Service, conducted for the past eight years under the guidance of Dr. William S. Keller in Cincinnati, where this year from July 1st to August 30th, twenty-eight young men representing twelve seminaries will work, under Dr. Keller's personal supervision, in thirty-nine social agencies of the city of Cincinnati, gaining firsthand experience in ways and means by which a rector can coöperate with social agencies.

The other project mentioned by Mr. Barnes was the Conference for Rural Workers held at the University of Wisconsin each year, and where as a usual thing one half of the entire group is composed of Church rural workers and clergy. The morning sessions are spent in classes pertaining to rural problems; the afternoons in discussions as to how this information has been and can be applied.

Other features of the Church program included a luncheon on Wednesday, June 17th, under auspices of the Church Mission of Help and the Girls' Friendly Society, both girls' work organizations of the Church at which Miss Ethel Van Benthuysen, vice-president of the Church Mission of Help, presided. The subject chosen for discussion was, The Spiritual Background and Motivation which Influence the Behavior of the Abnormal and Normal Girl, the negative being presented by Miss Marguerite Marsh, representing the Church Mission of Help and the positive by the Rev. C. Rankin Barnes, representing the Girls' Friendly Society.

"The spiritual development of problem girls is frequently retarded because of broken homes," said Miss Marsh. "Recent analysis of the active causes under the care of the New York society shows that only seventeen per cent of the young women of from 16 to 25 years of age who fail to meet life's demands acceptably to society had come from homes in which two parents were living together in even approximately normal fashion. Death had broken the home in approximately sixty per cent of the cases. Divorce, separation, and marked personality differences of one or both parents resulted in a loss of a sense of security for most of the girls."

On Thursday afternoon Spencer Miller, Jr., consultant, conducted the program of Industrial Relations, and on Friday afternoon George R. Bedinger, director of public charities of Pennsylvania, spoke on Spiritual Effects and Values of Community Chests. The Episcopal section of the conference concluded on Friday evening.

DURING THE American war a gentleman and his lady were coming from the East Indies to England. His wife died while on the passage, and left two infants, the charge of whom fell to a Negro boy seventeen years of age. The gentleman went on board the commodore's vessel, with which they sailed. There came on a violent storm, and the vessel in which the children were on board was on the point of being lost; they despatched a boat from the commodore's ship to save as many as they could; they had almost filled the boat, and there was just room enough for the infants or the Negro boy. What did he do? He did not hesitate a moment, but put the children in the boat, and said, "Tell my Master that Cuffy has done his duty"—meaning his duty to the children; and that instant he sank to rise no more.

—Selected.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

KULING SCHOOL

To the Editor of *The Living Church*:

OCASIONAL inquiries are made as to the future of the Kuling School. May I reply through the courtesy of your columns?

The trustees of the school met early this month to consider plans for next year. After careful thought they unanimously decided to confirm the recommendations of the board of managers in China (made up chiefly of parents of the children concerned): That the organization shall be kept intact, and that the school shall be reopened in the autumn, either in Kuling or in temporary quarters in Wuhu. Decision as to this last was left to the managers.

To the keen regret of the trustees, Mr. Stone has felt constrained to resign from Kuling to become headmaster of Iolani School, Honolulu. It would be difficult to estimate the value of the service he has rendered to Kuling. The trustees hope to find as his successor one who is at once competent and familiar with conditions in China. Under Mr. Stone's care the school has been in session in Shanghai during the year just closing. For several reasons it is deemed unwise to continue this arrangement.

A more detailed statement will shortly be mailed to those who have given Kuling such loyal support. Meantime they will be interested to know that the school will "carry on." The trustees feel comfortable in anticipating their continued co-operation.

(Rt. Rev.) A. S. LLOYD, Chairman,

New York City.

Board of Trustees of the
Kuling American School.

CHRISTIAN EDUCATION IN CHINA

To the Editor of *The Living Church*:

I ENCLOSE a translation of an order issued by the Minister of Education. The book referred to is a Christian book very carefully prepared which has been in use for some years in the Church schools in the diocese of Fukien. It simply shows how impossible it is to carry on Christian education in China once the schools have been registered and brought under the Ministry of Education.

(Rt. Rev.) F. R. GRAVES.

Shanghai, China.

[ENCLOSURE]

The Ministry of Education has issued the following order to all provincial and municipal educational authorities:

"The Ministry has received a detailed report from the Education Bureau of Foochow regarding the textbook on Religion published there. It reads:

"In accordance with your order to make an investigation of the textbook on Religion for primary schools published by a certain mission association at Tsauing Zien-shan, Foochow, we have secured indirectly a copy and found that its contents are mainly of propagandist character and contrary to our aim of national education. We have duly notified the missionary schools in the province and all local education departments prohibiting its adoption as a textbook. We are now sending you the textbook in eight volumes and shall make further reports on this matter."

"In view of the fact that the course on Religion is not included in the curriculum of our primary schools and that this textbook, designed for the use of primary schools, is not only for religious propaganda work but has certain political motives as evidenced in Lesson 18, Vol. III, and Lesson 4, Vol. VI, and further that it poisons our young school boys' minds with teachings of non-resistance to the invasion of Imperialism and is decidedly against the development of nationalism in this country, we now take steps to prohibit the further printing and use of this textbook in the whole country and to destroy all the books already printed."

SUMMER CONFERENCES

To the Editor of *The Living Church*:

SUMMER CONFERENCES are now in prospect. What will they accomplish? In the face of world-wide bankruptcy—both material and moral—they can inaugurate a grand movement to reconstruct human society from the ground up. The opportunity is self-evident. Will our youth seize it? We have already had too much talk about "reconstruction." Now

let us act—till it hurts. It is time for the new generation to repudiate the smug indifference of their shell-shocked elders. Before the tragic absurdities of the present "depression" crystallize into open revolt or another World War, the American youth can launch a veritable Christian revolution. Let them remember the Saviour's solemn warning: "Every plant, which My heavenly Father hath not planted, shall be rooted up." The Apostolic Church began that uprooting; let us follow in its train.

(Rev.) JAMES L. SMILEY.

Annapolis, Md.

CANON LAW

To the Editor of *The Living Church*:

BI SHOP FISKE in his admirable article [L. C., May 30th] on both the proposed new canons on "Marriage" and the "Placement of the Clergy." The position would appear to be that we solemnly swear at our ordination to obey the Constitution and Canons of the Episcopal Church and then all of us, bishops, clergy and laity, proceed systematically to ignore them, unless some controversy arises between a bishop and a rector, or a layman and the clergy, when we all proceed to be passionately loyal.

We all know that our whole Constitution and Canons need a thorough overhauling. We want a definite ruling as to the authority of a diocesan convention to override the canons of the American Church. We want to know how far a diocesan authority is justified in ignoring the Constitution and Canons. We all want to know whether or not this Church is bound by the *Corpus Juris Canonici* and the canons of the Church of England previous to establishment of our own Church, unless expressly abrogated by the action of General Convention. Are the Constitution and Canons a dead letter, only to be invoked in matters of controversy? I have been told by the chairman of at least one committee on Constitution and Canons, and three separate bishops, that canon law is simply a dead letter, a relic of medievalism, and a definite clog to the spiritual mission of the Church. If this is so, why worry? Let us all do as we like—we do anyhow.

I have seen in the last three years:

1. Six men elevated to the priesthood in direct violation of every canon and constitution of the Church, and in direct opposition to examining chaplains, and the standing committees. "Lay hands suddenly on anybody" seems to be an unwritten canon law that supersedes all constitutions.

2. I have heard a bishop solemnly inhibit his clergy from the use of a new and unauthorized Missal, then administer Confirmation and sit peacefully through a Mass in which the inhibited book was used.

3. I have seen Canon 43, "On the Solemnization of Matrimony," violated with the full consent of everybody concerned, no less than seven times.

4. I know, you know, and the bishops, clergy, and laity know, that Canons 4, 5, 7, and 9 are systematically and habitually violated both in letter and in spirit, and that Canons 27, 39, 44, 45, 48, 49, 52, 53, 57, 58 are dead letters and waste paper.

In my own diocese we solemnly adopted the new canon on Placement of the Clergy in advance of the action of General Convention. Until the new canon is adopted by the General Convention or in the event of it being turned down, which seems not unlikely, we are in the position of being in direct opposition to the Constitution and Canons of the American Church.

Can anybody inform a bewildered cleric what is the use of canon law? Would it be too much to express the pious hope that the General Convention would appoint a committee to revise the whole Constitution and Canons, and then, the findings of the committee being endorsed by the General Convention, enforce it?

(Rev.) JOHN R. CROSBY.

Seaford, Dela.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

BY THE grace of God I am a Christian man, by my actions a great sinner, and by calling a homeless wanderer of the humblest birth who roams from place to place. My worldly goods are a knapsack with some dried bread in it on my back, and in my breast pocket a Bible. And that is all."

Thus begins *The Way of a Pilgrim* (Morehouse, \$1.50), a charming translation by the Rev. R. N. French, of a work well worthy to rank among the classics of the spiritual life.

The story, told in the first person, is that of an unknown Russian pilgrim who lived about the middle of the last century. Having heard in a sermon the biblical injunction "Pray without ceasing," he sets out to make this the text of his whole life. Under the direction of an old monk, and with the *Philokalia*, the treasury of ascetic and mystical theology of the Orthodox Church, for his guide, he learns to practise interior prayer until his whole life becomes a prayer and "to him to live is Christ."

"And that is how I go about now and ceaselessly repeat the Prayer of Jesus, which is more precious and sweet to me than anything in the world. At times I do as much as forty-three or four miles a day, and do not feel that I am walking at all; I am aware only of the fact that I am saying my Prayer. When the bitter cold pierces me, I begin to say my Prayer more earnestly and I quickly get warm all over. When hunger begins to overcome me, I call more often on the Name of Jesus, and I forget my wish for food. When I fall ill and get rheumatism in my back and legs, I fix my thoughts on the Prayer, and do not notice the pain. If anyone harms me I have only to think, 'How sweet is the Prayer of Jesus!' and the injury and the anger alike pass away and I forget it all."

Often we are reminded of Dostoyevsky: "It happened at times that for three days together I came upon no human dwelling, and in the uplifting of my spirit I felt as though I were alone on the earth, one wretched sinner before the merciful and man-loving God."

We can learn much from this strange book. As the Bishop of Chicago notes in his excellent preface, it is "a fresh revelation of the heart of holy Russia," "a genuine aid to any pilgrim who seeks the better way." We shall all be the better for this communion with the soul of Russian Orthodoxy, for the destruction of which her materialistic oppressors are striving in vain.

WILLIAM H. DUNPHY.

THE NAMELESS LONGING. By Hubert L. Simpson, New York: Harper & Brothers, 1931. \$2.00.

THE author is pastor of the Westminster Church, London; one of the quotations at the beginning is from Benjamin Jowett to Margot Asquith "My dear child, you must believe in God, in spite of what the clergy tell you." So possibly one might turn away from these sermons and close the book; that would be a pity, for they are not cynically non-religious or destructive of deep faith, as many of our American preachers' sermons are. There is a penetrating quality of reverence, love, and understanding which makes the heroes and saints live vividly before us, and which brings out unexpected and beautiful points in the narrative. The author seems not far from Catholic understanding, in many ways. Of Sunday as a day of worship he says, "We bring our great need and the mood that matches the gift of God; and His Angelus, the messenger of His infinite pity and love, rings its message not merely of today, but of a thousand yesterdays. And we are not alone as we pray, 'I believe in the holy Catholic Church . . . in the Communion of Saints . . . and in the Life everlasting.'" Of St. Paul's last time of imprisonment, it is said: "Like the watermark in the paper which no forger could produce are these little personal touching messages about the big cloak Paul had left at Troas with Carpus, which he misses so badly now as he shivers in his cell, and

winter coming on." Our good preachers would be stimulated by this book; our poor ones might well be inspired by it.

OUR HOLY FAITH. By C. K. Killick, M.C., B.A. London: Society for Promoting Christian Knowledge. New York and Toronto: The Macmillan Company. 60 cts.

THE Dean of Johannesburg has written a little book which is precisely what many of us clergy need—a perfectly frank and definite and disarming explanation of the Catholic Faith, not too long, not too short, and simple. What we would desire to be there is found; clear as light treatments of the resurrection, the sacraments, including confession, just the right word about bishops, and just why and how the reformation came about in England. This is distinctly a "lendable" book; we wish the clergy would get copies of it for that purpose.

THE FAITH PRESS of London, with the Morehouse Publishing Company of Milwaukee, publish two little booklets: one is *Simple Meditations and Intercessions*, on the Stations of the Cross, by Elizabeth Morison (40 cts.). This is a little more than the usual method of saying the stations, though it has the usual devotions; we find added several intercessions at each station for separate classes of persons which are timely and good; there is a preface about the devotion of the stations which is helpful. The other booklet is *Prayer Book Counsel and Penances*, for the use of confessors, arranged by Ralph Huie Le Messurier, a London priest (80 cts.). The arrangement is of moral, mystical, and ascetic penances; the priest who desires to find in the Prayer Book appropriate prayers and readings can readily find them here.

THE FIRST TWO "AMERICAN CONGRESS BOOKLETS," published by Morehouse for our own Catholic Congress, give promise of great usefulness. The price is 5 cts., and they are attractively gotten up. The matter is well designed for the ordinary but intelligent reader. The first is *The Faith of the Body of Christ*, by Professor Dunphy of Nashotah House. The second is *The Priesthood and the Body of Christ*, by Father Mabry, St. Paul's, Brooklyn, N. Y. These treatises merit a wide reading; they should be very easily sold through book-rack methods, in the vestibules of churches.

PAUL R. FISH.

A book which is likely to prove much more helpful to the serious and inquiring youth of our day is *A Faith That Works* (Richard Smith, New York: \$2.00), by the Bishop of Croydon. Here is no suspension in mid air, but a thorough-going exposition of the inescapable inter-relation between heavenly vision and earthly duty. The author tries to develop a statement of belief for the modern man that will not merely be compatible with his general view of life but will also motivate him to ethical action.

He talks of Men and Things, Men and Machines, Force or Faith, The Church Facing the World, Christianity and Local Life, On Keeping Sunday, The Sermon on the Mount in 1929, in separate chapters with these titles; he strives at all times to interpret for this day and age the way of Jesus.

"In writing these chapters" he says, "I have found again and again that, however practical the theme may seem to be—industry, houses, armament, town-planning, keeping of Sunday, and so on—one is perpetually driven back towards that region of unseen ultimate realities where alone are to be found the very springs of all that is good in life."

That is always the direction of his journey, and the reader is compelled to go along.

R. T. FOUST.

The Living Church

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Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

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OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cents.

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cents.

Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Kalendar



JUNE

28. Fourth Sunday after Trinity.
29. Monday. St. Peter.
30. Tuesday.

JULY

1. Wednesday.
4. Saturday. Independence Day.
5. Fifth Sunday after Trinity.
12. Sixth Sunday after Trinity.
19. Seventh Sunday after Trinity.
25. Saturday. St. James.
26. Eighth Sunday after Trinity.
31. Friday.

KALENDAR OF COMING EVENTS

JUNE

28. Second Summer Conference for Young People at Bowdoin College, Brunswick, Me. Conference on Christian Religious Education at Skaneateles, N. Y.
29. Blue Mountain Conference, Hood College, Frederick, Md. School for Rural Clergy, Madison, Wis. Summer Conference for Church Workers, St. Albans' School, Sycamore, Ill. Fifth Annual Diocesan Camp of Brotherhood of St. Andrew. National Episcopal Conferences on Rural Church Work at Madison, Wis.
30. Y. P. S. L. of South Florida diocesan camp at Camp Wing-Mann. Bonnie Brae Camp at Bonnie Brae Farm for Boys, Millington, N. J.

JULY

5. Northern Deanery Rally at St. Albans' School, Sycamore.
6. New Jersey diocesan summer school for Women Church Workers, at St. Mary's Hall, Burlington.
21. Young People's Conference at Rock Point, Burlington, Vt.
23. Young People's Conference, Province of the Southwest, at Winslow, Ark.
30. Adult Division, Sewanee Summer Training School, Sewanee, Tenn.
31. Training Conference of G. F. S. at Adelyston, South Byfield, Mass.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

29. All Saints', Scotch Plains, N. J.
30. Christ Church, Williamsport, Pa.

JULY

1. St. Luke's, Catskill, N. Y.
2. Trinity, Granville, N. Y.
3. St. Paul's, Springfield, Ill.
St. Mary's, Point Pleasant, N. J.
4. Society of St. John the Divine, Toronto, Canada.

APPOINTMENTS ACCEPTED

DOUGHTY, Rev. ADDISON T., formerly vicar of St. Clement's Church, Hawthorne, N. J. (N.Y.); to be chaplain of Newark City Mission, Newark, N. J.

GILLMOR, Rev. DAVID T., formerly rector of Church of the Incarnation, San Francisco; to be rector of St. Luke's Church, LaGatos, Calif.

GUTHRIE, Rev. EARL G., assistant at Christ Church, Warren, Ohio; to become senior assistant at Trinity Church, Toledo, Ohio, August 1st.

HULTS, Rev. CHESTER L., formerly curate at Christ Church, West Haven, Conn.; has become priest-in-charge of Holy Trinity Church, Monessen, and St. Bartholomew's Church, Scottdale, Pa. Address, 1197 Graham Ave., Monessen.

LEWIS, Rev. LEICESTER C., non-parochial priest of the diocese of Chicago; to be chaplain of Episcopal Academy Chapel, Overbrook, Philadelphia. Address, City Line and Berwick Road, Overbrook, Philadelphia.

MARCHANT, Rev. F. M., rector of Trinity Church, Lancaster, N. Y. (W.N.Y.); to be rector of St. Clement's Church, Buffalo (W.N.Y.) September 1st.

MENGERS, Rev. CHARLES R., formerly deacon-in-charge of St. Barnabas' Church, Sykesville, Md.; to be deacon-in-charge of St. Matthias Chapel, Raspeburg, Baltimore. Address, Bell-Air Road and Springwood Ave., Baltimore.

MOLONY, Rev. EDWARD H., formerly rector of Christ Church, Los Altos, Calif.; has become rector of Church of the Incarnation, San Francisco. Address, 1374 19th Ave., San Francisco.

PATTIE, Rev. JOHN R., formerly assistant at Trinity Church, Toledo, Ohio; to be priest-in-charge of Trinity Church, Alliance, Ohio, July 1st.

PEARSON, Rev. HENRY J., formerly rector of the Church of the Messiah, Detroit; has become superintendent of the Narcotic Educational Association Institution, Capac, Mich. Address, Belle River Forest Farm, Capac, Mich.

PEART, Rev. MALCOLM, formerly priest-in-charge of St. Mark's Church, Groveton, N. H.; has become priest-in-charge of Mission of the Redeemer, Rochester, N. H. Address, 25 Myrtle St., Rochester.

ROLLINS, Rev. WALLACE EUGENE, D.D., professor at Virginia Theological Seminary; to become dean of the Seminary, July 1st.

SPOUSE, Rev. CLAUDE W., formerly rector of Trinity Church, Houston, Tex.; has become rector of Grace and Holy Trinity Church, Kansas City, Mo. (W.Mo.) Address, 4525 Walnut St., Kansas City.

TEMPORARY APPOINTMENT

MILLER, Rev. FREDERICK C., formerly of the diocese of Los Angeles; to be temporarily in charge of St. Paul's Mission, Walnut Creek, Calif. Address, Walnut Creek.

RESIGNATIONS

ALLEN, Rev. W. E., as rector of Ivy parish, Ivy Depot, Va. New address, Phoenix, Md.

BEDFORD-JONES, Rev. W. J., as rector of Church of St. James-by-the-Sea, La Jolla, Calif. (L.A.), will retire. New address, Pasadena, Calif.

BROWN, Rev. RICHARD L., as priest-in-charge of St. James' Church, Fairhope, Ala. New address, Poseyville, Ind.

BURGEWELL, Rev. EDWARD B., as rector of Meade parish, Upperville, Va.; to retire.

FORSYTHE, Rev. ANDREW M., as priest-in-charge of St. Paul's Mission, Gordonsville, Va.; to retire.

GAIRDNER, Rev. R. H. F., as rector of Trinity Church, Washington, Pa. (P.), because of ill health, New address, Bayfield, Ont., Can.

SUMMER ACTIVITIES

HARE, Rev. MARMADUKE, D.D., rector emeritus of Trinity Cathedral, Davenport, Iowa; to be in charge of St. Mark's Church, New Canaan, Conn., until September 14th.

LEAKE, Rev. HERBERT J., priest of the diocese of Niagara, Canada; to be in charge of St. John's Church, Flushing, L. I., N. Y., until September 6th. Address, 3562 N. 26th St., Flushing, L. I., N. Y.

SCHUYLER, Rev. PHILIP, priest-in-charge of St. Andrew's Church, Clason Point, New York City; to have charge of the services at St. Martin's-in-the-Field, Biddeford Pool, and St. Philip's-by-the-Sea, Fortune's Rocks, Maine, during July. Address, Biddeford, Maine.

DEGREES CONFERRED

BROWN UNIVERSITY—A D.D. was awarded the Rev. E. W. BABCOCK, rector of Church of the Holy Cross, Troy, N. Y., June 15th. Besides being rector of that church, Dr. Brown is principal of the Mary Warren Free Institute, which position he has held for the past thirty-five years.

DICKINSON COLLEGE, Carlisle, Pa.—On its 148th commencement, June 8th, the degree of Doctor of Laws was conferred upon the Rt. Rev. JAMES E. FREEMAN, D.D., LLD., Bishop of Washington, who was baccalaureate preacher, and the degree of Doctor of Divinity upon the Rt. Rev. ROBERT NELSON SPENCER (Dickinson '03), Bishop of West Missouri.

IOWA UNIVERSITY—The degree of Doctor of Philosophy was conferred upon CHARLES LEONARD GRIFFITH, organist at St. James' Church, Oskaloosa, Iowa.

KENYON COLLEGE—The Rev. CHARLES CLINGMAN, D.D., rector of the Church of the Advent, Birmingham, Ala., received the degree of Doctor of Humane Letters from Kenyon, his alma mater.

TRINITY COLLEGE—At its recent commencement exercised the degree of Doctor of Divinity was conferred upon the Rev. HOWARD CHANDLER ROBBINS, professor in the General Theological Seminary, New York.

YANKTON COLLEGE—The degree of Doctor of Science was awarded the Rev. GEORGE H. RICHARDSON, Ph.D., rector of Christ Church, Lead, S. D., on June 10th.

CAUTION

LEEMING—Caution is suggested in dealing with one WILLIAM E. LEEMING. The Rev. Frank Clifford Leeming of Ossining, N. Y., writes that he will not be responsible for any debts contracted by William E. Leeming. Further information from the Rev. F. C. Leeming.

CORRECTIONS

PHILADELPHIA DIVINITY SCHOOL—The degree of Doctor of Theology in course (and not that of Doctor of Sacred Theology) was conferred upon the Rev. EDGAR C. YOUNG, vicar of the Phillips Brooks Memorial Chapel, Holy Trinity parish, Philadelphia, on June 4th.

WILKINS, Rev. W. ALFRED, recently ordained deacon, is assistant at Phillips Brooks Memorial Chapel of Holy Trinity parish, Philadelphia, and not curate at Chapel of St. Simon the Cyrenian, Philadelphia, as noted in the June 13th edition of THE LIVING CHURCH. Address, 141 S. Ruby St., West Philadelphia, Pa.

The address of the Rev. GEORGE G. BURBANK during July and August will be 2 E. 90th St., New York City, instead of 2 E. 19th St., New York City, as mentioned in the June 20th edition of THE LIVING CHURCH.

ORDINATIONS

DEACONS

BETHLEHEM—The Rt. Rev. Frank W. Sternett, D.D., Bishop of Bethlehem, ordained HENRY A. GUILLY to the diaconate on June 13th in Trinity Church, Easton. The Rev. Frederic O. Musser presented the candidate and the sermon was preached by the Rev. Dr. Burton Scott Easton of the General Theological Seminary.

The Rev. Mr. Gulley is to be curate at St. Ann's Church, Brooklyn, N. Y., beginning September 1st.

CALIFORNIA—On May 14th the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, ordained to the diaconate CHARLES FRITZ, ALBERT MURAY, and JOSEPH TSUKOMOTO in All Souls' Church, Berkeley. The Rt. Rev. R. B. Gooden, D.D., Suffragan Bishop of Los Angeles, preached the sermon.

The Rev. Mr. Fritz, presented by the Rev. Hugh Montgomery, and the Rev. Mr. Muray,

presented by the Rev. Dr. H. H. Powell, will continue their studies at the Church Divinity School; and the Rev. Mr. Tsukomoto, also presented by the Rev. Dr. Powell, will be at 1736 Buckman St.

CHICAGO—On June 11th at the Western Theological Seminary, Evanston, the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, ordained to the diaconate DEVON ELLSWORTH, RALPH MADSON, CLYDE WILSON, H. FOSTER WHITNEY, and JOHN M. YOUNG, JR. The Rev. Charles H. Young of Howe, Ind., preached the sermon.

The Rev. Mr. Ellsworth, presented by the Ven. F. G. Deis, is to be in charge of Grace Church, Galena, Ill.; the Rev. Mr. Madson, presented by the Very Rev. Francis White, is to be in charge of St. Peter's Church, Paris, Ky.; the Rev. Mr. Wilson was presented by the Rev. Dr. Stephen E. Keeler (appointment not announced as yet); the Rev. Mr. Whitney, presented by the Rev. F. E. Bernard, is to be in charge of an unorganized mission in Niles Center, Ill.; and the Rev. Mr. Young, presented by the Rev. C. H. Young, is to be curate of the Chapel of Intercession, New York City, with address at 550 West 115th St.

MASSACHUSETTS—On June 9th in St. John's Memorial Chapel, Cambridge, the Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts, ordained HAROLD THURSTON HANDLEY, CORNELIUS DUBois, JR., ROBERT WOLCOTT FAZ, ALFRED M. LONGMIRE, WILLIAM DUNLOP OBB, FREDERICK RANDALL WILLIAMS, and ASA WORTHINGTON THOMPSON to the diaconate.

Bishop Lawrence administered the Holy Communion. The epistle was read by the Rev. Henry B. Washburn, D.D., dean of the Episcopal Theological School, Cambridge; the litany was read by the Rev. Reginald Pearce, rector of the Church of the Epiphany, Dorchester; and the gospel was read by the Rev. Harold T. Handley, newly ordained deacon. The Rev. Arthur L. Kinsolving of Boston preached the sermon.

The Rev. Mr. Handley, presented by the Rev. James D. Cummins, D.D., is to be in charge of St. John's Church, Saugus, Mass.; the Rev. Mr. DuBois, presented by the Rev. Reginald Pearce, is to be curate of Trinity Church, Buffalo, N. Y.; the Rev. Mr. Fay, presented by the Rev. C. Leslie Glenn, is to be curate of Christ Church, Cambridge; the Rev. Mr. Longmire, a former minister in the Congregational Church, who was also presented by the Rev. Mr. Glenn, is to be in charge of St. James' Church, West Somerville; the Rev. Mr. Orr, presented by the Rev. Dr. Edward T. Sullivan, is to be curate of St. Paul's Church, Albany, N. Y.; the Rev. Mr. Williams was presented by his father, the Rev. F. C. Williams of New Haven, Conn.; and the Rev. Mr. Thompson, presented by the Rev. McKinley Helm, is to continue his studies at the Episcopal Theological School.

DEACONS AND PRIESTS

FLORIDA—On Sunday, June 14th, in St. John's Church, Jacksonville, the Rev. ELDRED CLARKE SIMKINS was advanced to the priesthood, and JOHN CARLETON TURNER was ordered deacon by the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida. The Rev. Mr. Simkins was presented by his rector, the Rev. Newton Middleton of St. John's Church, Jacksonville; and Mr. Turner was presented by his brother, the Rev. William S. Turner, canon of St. Philip's Cathedral, Atlanta, Ga. Bishop Juhan preached the sermon and the Rev. Frank L. Levy of New Orleans, La., read the litany.

Both young men are graduates of the theological department of the University of the South. The Rev. Mr. Simkins will be priest-in-charge of St. Mary's Church, Milton, after July 1st, and he will have the care of what is known as the West Florida mission field. This field comprises St. Agatha's Mission, De Funik Springs; St. Andrew's-by-the-Sea, Destin; St. Mark's, Santa Rosa Island and Camp Walton.

The Rev. Mr. Turner will assist Bishop Juhan at the diocesan camp and conference grounds at Beacon Beach, Fla., until July 10th, when he will supply at Holy Trinity parish, Gainesville, until September 1st. After that time he will be associated with the Rev. Charles A. Ashby, in the Church of the Good Shepherd, Jacksonville.

NEWARK—On June 17th the Rt. Rev. Wilson R. Steary, D.D., Bishop of Newark, ordained JOHN C. MOORE and ROBERT J. CLARKE to the diaconate and advanced the Rev. JOHN H. KEENE to the priesthood in Trinity Church, Arlington. The Rev. Charles W. Popham of Rutherford preached the sermon, the Rev. Peter R. Deckenbach read the preface to the ordinal, the Rev. Canon A. S. Hogenauer of the litany, the Rev. Robert J. Clarke the gospel, and the Bishop celebrated the Holy Eucharist.

The Rev. Mr. Moore, presented by the Rev. W. Van H. Filkins, is to be vicar of the Church of the Transfiguration, Towaco, and of St. Andrew's Church, Lincoln Park. The Rev. Mr. Clarke, presented by the Rev. William J. White, is to be vicar of St. John's Church, South Englewood, and of the Church of the Redeemer, Palisades Park. The Rev. Mr. Keene, presented by the Rev. Mr. Filkins, is to be rector of St. Thomas' Church, Newark.

PENNSYLVANIA—On June 21st in St. Paul's Church, Overbrook, Philadelphia, the Rt. Rev. Francis M. Taitt, D.D., Bishop of Pennsylvania, advanced the Rev. JOHN CRAIG ROAK to the priesthood and ordained JAMES CARROLL GILBERT to the diaconate. The Rev. Dr. Joseph Fort Newton preached the sermon.

The Rev. Mr. Roak, presented by the Rev. Charles E. Dubell, is to continue as curate of St. Paul's Church, and the Rev. Mr. Gilbert, presented by the Rev. Percy J. Brown, is to be curate of All Saints' Church, Torresdale, Philadelphia.

PITTSBURGH—The Rt. Rev. Alexander Mann, D.D., LL.D., ordained the Rev. CHESTER L. HULTS to the priesthood and THOMAS H. CARSON to the diaconate, at Christ Church, Indiana, on June 13th. The sermon was preached by the Rev. William Porkeas, D.D. Mr. Carson was presented by the Rev. Dr. Roger Charnock, rector of Christ Church, and Mr. Hults by the general missionary.

Both ordinands are Berkeley Divinity School graduates this year. Mr. Carson has been appointed minister-in-charge of St. John's Church, Donora, and the Church of the Transfiguration, Clairton. Mr. Hults is priest-in-charge of Trinity Church, Monessen, and St. Bartholomew's Church, Scottdale.

PRIESTS

CALIFORNIA—The Rt. Rev. Edward L. Parsons, D.D., Bishop of California, advanced the Rev. EBBERTS MILLS MCKECHNIE and the Rev. FREDERICK H. AVERY, JR., to the priesthood in St. Paul's Church, Oakland, on May 29th. The Ven. A. W. Noel Porter, Ph.D., preached the sermon.

The Rev. Mr. McKechnie, presented by the Rev. Dr. Alexander Allen, rector of St. Paul's, is in charge of All Saints' Church, Redding, and the Rev. Mr. Avery, also presented by Dr. Allen, is to continue as assistant at St. Paul's Church, with address at 1529 Scenic Ave., Berkeley.

EAST CAROLINA—The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, advanced the Rev. WILLIAM HENRY ROSS JACKSON to the priesthood on June 7th in St. Luke's Chapel of the University of the South, at Sewanee, Tenn. The sermon was preached by Dean C. L. Wells of the university, and the candidate was presented by the Rev. W. H. DuBose, D.D., also of the university.

The Rev. Mr. Jackson is to be rector of the Church of the Holy Cross, at Aurora, N. C.

EAST CAROLINA—On June 11th, the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, advanced the Rev. JOHN QUINTUS BECKWITH, JR., to the priesthood in Trinity Church, Lumberton, N. C. The candidate was presented by the Rev. Alexander Miller and the sermon was preached by the Rev. W. H. Milton, D.D. The Rev. W. R. Roe read the epistle; and the Rev. Thomas H. Wright, the litany.

The Rev. Mr. Beckwith will take charge of Emmanuel, Farmville, and St. Barnabas', Snow Hill, this month.

KENTUCKY—On the morning of June 14th, in Grace Church, Louisville, the Rev. THOMAS L. Brown was advanced to the priesthood by the Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky. The Rev. A. H. Austin, rector of the parish, presented the candidate. The sermon was delivered by the Rev. L. E. Johnston, rector emeritus. The Rev. Claude Reader, rector of St. Thomas, Louisville, united in the imposition of hands.

The Rev. Mr. Brown will soon proceed to his chosen field of labor on the Island of Santo Domingo.

MILWAUKEE—On June 14th in Trinity Church, Waterbury, Conn., the Rev. WARREN RICHMOND FENN was advanced to the priesthood by the Rt. Rev. Benjamin F. P. Irvin, D.D., Bishop Coadjutor of Milwaukee. The candidate was presented by the Rev. Leonard E. Todd, formerly rector of All Saints' Church, Oakville, Conn., in which parish the candidate was brought up. The sermon was preached by the Rev. Fr. Joseph, O.S.F.; the Rev. A. Nugent Samwell, rector of All Saints' Church, Oakville, read the litany; and the Bishop was celebrant.

The young priest is to take work with Bishop Rowe at Skagway, Alaska, sailing from Seattle, Wash., July 1st.

TOHOKU—On May 31st the Rt. Rev. N. S. Binsted, D.D., Bishop of Tohoku, advanced the Rev. ANDREW IHACHI AOKI to the priesthood in St. Stephen's Church, Fukushima. The Rev. P. O. Yamagata preached the sermon and the Rev. W. F. Madeley presented the candidate.

Fr. Aoki is to be assistant at St. Stephen's Church, with address at Okitama Cho, Fukushima, Japan.

VIRGINIA—The Rev. DEWEY C. LOVING was advanced to the priesthood on June 11th by the Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor of Virginia, in the Church of St. John the Baptist, Ivy parish, Albemarle County. The Rev. Dr. George P. Mayo of Bris preached the sermon and the Ven. F. W. Neve, D.D., archdeacon of the Blue Ridge, presented the candidate.

The Rev. Mr. Loving is to be rector of St. Stephen's and North Farnham parishes at Fleeton.

MARRIED

ALABAMA—On June 10th at St. Mary's in-the-Highlands, Birmingham, the Rev. RALPH JONES KENDALL and Miss MARY KATLEEN STEVALL were united in marriage by the Rt. Rev. W. G. McDowell, D.D., Bishop of the diocese. Mr. Kendall is the rector of St. Stephen's Church, Eutaw.

DIED

BATTLE—At her home in Brooklyn, N. Y., on May 29, 1931, MARY ELIZABETH FREMONT BATTLE, daughter of the late Sewall Lawrence Fremont and Mary Elizabeth Langdon of Wilmington, N. C., and widow of John Dancy Battle of Tarboro, N. C.

"Her children rise up and call her blessed. Rest eternal grant unto her, O Lord."

IN MEMORIAM

William Sherman Maddock

Entered into rest July 1, 1929, WILLIAM SHERMAN MADDOCK.

"Eternal rest grant unto him, O Lord, and may light perpetual shine upon him."

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CLERICAL

CANADIAN PRIEST, MIDDLE-AGED, UNMARRIED, experienced, now visiting United States, desires parish or curacy. Can accept position September 1st. References. Reply, F-602, care of LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN WANTS SUPPLY DUTY DURING the month of August. Middle West preferred. Address, J. B-539, LIVING CHURCH, Milwaukee, Wis.

EASTERN RECTOR WISHES TO SUPPLY during August or for any Sunday of the month. Box C-600, LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST, 38, SEEKS CHANGE. Best pastoral references. Business experience. Box G-575, LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, WANTS PARISH ORcuracy. Permanent or temporary. Good pastor and preacher. References. Address, M-500, in care LIVING CHURCH, Milwaukee, Wis.

PRIEST, RELIABLE AND ABLE, WANTS summer supply work accessible to New York City. Reply, G-544, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST FREE FOR DUTY DURING MONTH of August. Distance no object. RECTOR, St. John's Church, Bainbridge, Ga.

PRIEST DESIRES SUMMER SUPPLY WORK. Accommodations for mother and self. Box S-603, care of LIVING CHURCH, Milwaukee, Wis.

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HHEAD POSITION WANTED BY CHURCH-woman experienced in institutional and parochial work. Best references. Address, Box L-601, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF ABILITY, with highest credentials desires change. L. S-586, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER OF prominence, exceptional ability and long experience, is in urgent need of position due to unusual conditions beyond his control. Churchman. Highest recommendations. Address: CHOIRMASTER, Box 5841, Roxborough, Philadelphia, Pa.

SUPERINTENDENT, at present in charge of congenial work, desires opportunity for change to a milder climate. Successful with children. Church institution preferred. MATERNA, E-593, care LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION AS ORGANIST AND choirmaster. Director of choral societies. Also teacher of organ, Vocal, American and European testimonials. Apply, H-528, LIVING CHURCH, Milwaukee, Wis.

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PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). ST. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 2230 North 1st St., Milwaukee, Wis.

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CURCH EMBROIDERIES, ALTAR HANGINGS, Vests, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

VESTMENTS AND EMBROIDERY, SILK and Linen Church supplies, materials. GEORGIA L. BENDER, 1706 Manning St., Philadelphia, Pa.

CHURCH LINEN

MARY FAWCETT COMPANY—IRISH LINENS. Notice to all customers: Owing to vacations, no orders can be filled from July 1st to 18th only. Box 146, PLAINFIELD, N. J.

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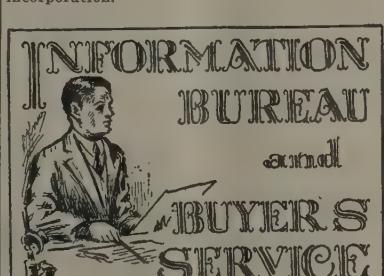
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California

St. Mary of the Angels, Hollywood

4510 Finley Avenue, Olympia 6224

THE REV. NEAL DODD, Rector

Sunday Masses, 7:30, 9:30, 11:00 A.M.

Church of the Advent, San Francisco

261 Fell Street, HEmlock 0454

REV. K. A. VIALL, S.S.J.E., Rector

Sundays: 8, 9:30, 11 A.M., 8 P.M.

Daily 7, 7:30, Tues. Fri., Holy Days, 9:30.

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.

Sundays: 7:00 A.M. Mass for Communions.

11:00 A.M. Solemn Mass and Sermon.

8:00 P.M. Solemn Evensong, Sermon.

Daily Mass 7:00 A.M., also Thursday, 9:30.

Fridays, Evensong and Intercession at 8:00.

Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOFF, Rector

Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.

Confession: Saturday, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector

SUMMER SCHEDULE

Sundays: Holy Communion, 7:30 and 8:15

A.M.; Matins, 10 A.M.; Sung Mass and Sermon, 10:30 A.M.; Evensong and Sermon, 7 P.M.

Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5 P.M. Thursdays and Holy Days additional Mass, 9:30 A.M. Confessions: Saturdays, 3:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sundays: Masses, 7:30 and 9:30 A.M.; High

Mass and Sermon, 11 A.M.

Week-days: Masses, 7 A.M. Thursdays and

Holy Days, 9:30 A.M., also.

Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

New Jersey

St. Mary's-by-the-Sea, Point Pleasant

SUNDAYS:

7:30 A.M., Mass for Communion.

9:30 A.M., Mass for Communion (Sung).

8:00 P.M., Evensong and Benediction.

WEEK-DAYS:

Daily (except Mondays), Mass at 7:30.

The Monday Mass at 9:30.

Holy Days, a Second Mass at 9:30.

Confessions: Saturday, 5:30 and 8:00 P.M.

The Holy Hour: First Friday at 8:00 P.M.

New York

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway

REV. A. APPLETON PACKARD, JR., Rector

Sundays: Low Mass, 7:30 A.M.

Church school, 9:30 A.M.

Solemn Mass and Sermon, 10:30 A.M.

Vespers and Benediction, 4:00 P.M.

Week-days: Daily Mass, 7:00 A.M.

Friday Mass: 9:00 A.M.

Confessions: Saturdays 4 to 5; 7 to 8 P.M.

Telephone: Kingston 1265.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. H. PERCY SILVER, S.T.D., LL.D., Rector

Sundays: 8, 10, and 11 A.M.

CHURCH SERVICES—Continued

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street

Sundays: The Holy Communion, 8:00 A.M.; Children's Service, 9:30 A.M.; Morning Prayer, Holy Communion and Sermon, 11:00 A.M.; Evening Prayer, 4:00 P.M. Week-days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of St. Mary the Virgin, New York

46th Street between 6th and 7th Avenues
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Low Masses, 7:30 and 9:00.
High Mass and Sermon, 10:45.
Week-day Masses, 7:00 and 8:00.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily 7:30-11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

Trinity Church, Ossining

(On the Albany Post Road)

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During July, August, and September
Sunday: Holy Communion 7:30 and 9:30 A.M. Morning Prayer and Sermon 11:00 A.M.
Monday, Wednesday, and Friday: Holy Communion at 7:30 A.M.
Tuesday, Thursday, and Saturday: Holy Communion at 9:30 A.M.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets

REV. FRANKLIN JOINER, Rector

Sunday: Low Mass at 7, 8 and 9:15.
High Mass and Sermon at 11.
Sermon and Benediction at 8.
Daily: Mass at 7 and 9:30. Tuesday and Friday at 8.
Friday: Address and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday, 3-7.
Priests' telephone: RITtenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communions, 8:00 and 9:00.
Solemn High Mass and Sermon, 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.

CONFESSIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. & N. Marshall Street
VERY REV. ARCHIE DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Masses: 7:00 A.M.
Second Mass: Thursdays, 9:30.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILOCYCLES. Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

KFOX, LONG BEACH, CALIFORNIA, 1250 KILOCYCLES (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

KGO, SAN FRANCISCO-OAKLAND, CALIF. 790 KILOCYCLES (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

KHQ, SPOKANE, WASHINGTON, 590 KILOCYCLES (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

KBZ, PONCA CITY, OKLAHOMA, 1200 KILOCYCLES (240.9). Grace Church, every third Sunday at 11:30 A.M., C. S. Time.

KIP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

KWIS, MADISON, WIS., 780 KILOCYCLES (384.4 meters). Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

KWBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

KLWB, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

KWAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

KWPB, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

KRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by the Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

KWRA, RICHMOND, VA., 1100 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

KWTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

KWTR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church every Sunday and Festivals, 11:00 A.M., E. S. Time.

RETREAT

WEEK-END RETREATS FOR LAYMEN AT
Holy Cross Monastery, West Park, N. Y.,
over July 4th. Address, GUESTMASTER.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY
Shore, Long Island, N. Y. References re-
quired.

REST HOUSE

ST. PHOEBE'S HOUSE FOR REST AND
retreat. On slopes of Mount Tom, above
mountain stream. Sun baths, drives, New
York bus service. Board reasonable. Address,
DEACONESS-IN-CHARGE, Lakeside, P. O., Conn.

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

Charles Scribner's Sons. 597 Fifth Ave., New York City.

Science and Religion. A Symposium. With a Foreword by Michael Pupin. Cloth, \$1.75.

Cokesbury Press. 810 Broadway, Nashville, Tenn.

The Essentials of Leadership. By Herman Harrell Horne, Professor of the Philosophy of Education, School of Education, New York University. Cloth, \$1.00.

Wells Gardner, Darton & Co., Ltd. 3, Paternoster Building, E. C. 4, London, Eng.

Your Family History: How to Trace and Record It. By Mildred P. Blakelock. \$1.40.

PAMPHLET

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

A Proposed Lectionary for Sundays and Certain Holy Days. By the Rev. Charles E. Hill, Rector, Christ Church Parish, Ballston Spa, N. Y. Paper, 10 cts.

BULLETIN

The Carnegie Foundation for the Advancement of Teaching. 522 Fifth Ave., New York City.

Current Developments in American College Sport. By Howard J. Savage, John T. McGovern, Harold W. Bentley. With a Preface by Henry Suzzallo. Bulletin Number Twenty-Six.

SUMMER CONFERENCES
AT EVERGREEN, COLO.

EVERGREEN, Colo.—At the summer conferences to be held at Evergreen, Religion, a Way of Life, can be caught both from the natural atmosphere and that created by the leaders. From the majestic mountains amid the thousand acres of pines to the beautifully arranged chapel meeting house, one feels stimulation and a challenge. Workers with children, young people, and adults need to take time to train. Good leadership is essential. The Evergreen Conferences offer a program covering every phase of the Church's work, as well as a group of the finest leaders within the Church. At Evergreen one really worships, really studies, really plays. Think it over! Take advantage of the opportunity to combine a vacation in an ideal situation with the task of preparing oneself to do a better piece of work. Why not go this year and then stay over for General Convention? Here is the program: The Church and Christian Social Service, the Rev. C. Rankin Barnes, New York; The Church Mission of Help, Miss Doris Wright, Burlington, Vt.; The Woman's Auxiliary, Miss Elizabeth Baker, New York; Religious Education, Miss Vera L. Noyes, Chicago, Miss Mabel Lee Cooper, New York, the Rev. Austin Purdue, Sioux City, Ia.; Music of the Church for Adults and Children, the Rev. C. W. Douglas, Peekskill, N. Y.

Special courses for the clergy will be offered if there is a request for such work.

SANCTUARY LANTERNS GIVEN
TO EMMANUEL CHURCH, BOSTON

BOSTON—In 1860, at Rumney, N. H., there was born into the already famous Quincy family, a boy named Josiah Hatch Quincy, who was destined to make for himself a large place in West Roxbury, Boston, Mass., and also in Emmanuel Church of West Roxbury. He became an alumnus of Dartmouth College and Boston University Law School. In his young manhood, he became associated with Trinity Church, at Copley square, under the rectorship of Phillips Brooks.

He was one of the founders of Emmanuel Church, the first parish clerk, superintendent of the Church school, junior warden, and senior warden, which latter position he held when the present rector, the Rev. Howard S. Wilkinson, began his ministry there. After a second nervous breakdown and with increasing deafness, Mr. Quincy insisted upon giving up his official position, and the parish honored itself in naming him vestryman emeritus. Although utterly unable to hear anything in the service and suffering from a nervous condition, Mr. Quincy remained faithful in his Church attendance. Last December he died.

On Sunday, May 17th, the rector of the church added to the long list of improvements made and memorials dedicated in memory of Josiah Hatch Quincy a pair of three light sanctuary lanterns, given by Mrs. Quincy and designed and executed by Irving and Casson. The lanterns are on high standards at either side of the altar, and a memorial tablet placed on the wall.

Debate on Divorce at Convocation of Canterbury; Existing Law Good Enough

No Union of "Dissolved Partnerships" in Church — "Dick" Sheppard Returns to St. Martin's

The Living Church News Bureau
London, June 12, 1931

CONVOCATION OF CANTERBURY MET RECENTLY for a three-day session. I can only refer in this letter to the debate in the Upper House yesterday on the subject of Divorce. The Bishop of Salisbury urged that the Church should refuse to allow the re-marriage of any divorced person—even the "innocent party"—in church, so long as the partner of the dissolved marriage lives. He suggested considering the dual marriage form for England as it exists in France; first a civil marriage at a registry office; then "let those who believe in the life-long obligation of the marriage tie seek the blessing of their union in church." He also spoke of the increase in divorce, of the "degrading collusion which has become common in certain classes of society," and of an "increasing impatience with the thralldom of the marriage tie." He then moved a resolution "that the president be requested to appoint a joint committee of both houses of convocation to consider the bearing of Resolution II of the Lambeth Conference on the practice of the Church in this province (concerning divorce), and to confer with any similar committee appointed by the convocation of York."

The Bishop of London, speaking on the resolution, said people came from all over the world to London expecting that they could get married. He considered it inconsistent to say, "We won't marry you in church, but will give you the blessing afterwards."

The Archbishop of Canterbury said he was convinced that the Church could not continue to drift on this matter.

The Bishop of Salisbury's resolution was eventually carried, and seven bishops were appointed to represent the Upper House on the joint committee of both houses.

RELIGIOUS LIBERTY STILL RULES IN ENGLAND

A further development has taken place in the matter of the Bishop of Birmingham's refusal to induct the Rev. G. D. Simmonds to the incumbency of St. Aidan's, Small Heath, Birmingham. Dr. Barnes' standpoint was that Mr. Simmonds was unwilling to give certain undertakings as to the conduct of Anglo-Catholic forms of worship.

It will be recalled that an order to induct was obtained by the trustees in the chancery court against Dr. Barnes, but he refused to obey it, and in February Justice Maughan ordered that a writ be directed to the Archbishop of Canterbury commanding him to license "a fit and proper person to the benefice."

The Primate has now notified Dr. Barnes that, in accordance with the writ, he has examined Mr. Simmonds, presented to him by the patrons of the living, and he "finds him a fit person for the cure to which he has been presented." Dr. Lang therefore proposes to admit him.

The Archbishop of Canterbury's decision to institute the Rev. Mr. Simmonds will be received with satisfaction by all those who desire the continuance in the

Church of England of that reasonable liberty which, if it is to be conceded at all, must be conceded impartially to the representatives of each of the recognized and traditional schools of thought.

It is now understood that the Rev. G. D. Simmonds will be specially licensed by the Archbishop of Canterbury to St. Aidan's, Birmingham. The licensing ceremony, which is believed to be without precedent in the history of the Church of England, will be held at Lambeth Palace on July 7th.

When a vicar is instituted to a new church in the usual way, the ceremony takes place in the church and is performed by the bishop of the diocese. The licensing ceremony will presumably dispense with the necessity of institution by the Bishop of Birmingham.

DR. SHEPPARD RETURNS TO OLD FIELD

Dr. H. R. L. Sheppard (lately Dean of Canterbury) is to return to his old church of St. Martin-in-the-Fields as "lecturer." The following intimation appears in the *St. Martin's Review*:

"It is a great joy to us that we can announce this month that Dr. H. R. L. Sheppard hopes to be with us at St. Martin's once more. In no way is he going to be told, but we want him to feel as free as possible to come and preach here just as and when he finds that he can. We think there will be some advantage in his having a definite position, and we, therefore, intend to revive the old title of 'lecturer,'

which has been in abeyance since 1834, but which was a formerly esteemed office in the old days even before the present church was built."

BISHOP OF NASSAU RESIGNS SEE

A Reuter's dispatch states that Dr. Roscow Shedd, Bishop of Nassau, has resigned the see which he has held for twelve years. Dr. Shedd expects to arrive in England on the 15th. Details are now to hand of the wreck of the Bishop's yacht, the *Livonia*, on the French Cays, off Acklins Island, on May 9th. The skipper was drowned, and the Bishop, with his sister and the crew, landed on a desolate, uninhabited island, never visited except by occasional trawlers. They were rescued by a small two-ton fishing boat.

WOMEN NOT TO SERVE ON SYNOD OF CHURCH OF IRELAND

Widespread regret was expressed at the action of the general synod of the Church of Ireland in refusing to allow women to serve on the synod. Canon Hearn moved the resolution that women be admitted, and Major Traill, son of the late Provost of Dublin University, seconded it. John Leah, K.C., opposed the motion, and his arguments, skilfully pressed, secured the defeat of the proposal. On the question of reunion in Ireland with the Presbyterians, and presumably with the Methodists and others, the Archbishop of Dublin said that he was not prepared to treat episcopacy as an open question. While not opposing consideration and negotiation, he wanted to be sure that the Presbyterians and all others concerned had in their minds what the Church of Ireland had in its mind.

GEORGE PARSONS.

Bishop of Vermont Delivers Sermon at Bishops' University, Lennoxville, P. Q.

Rt. Rev. S. B. Booth Receives Honorary Degree—Professor at Trinity College Retires

The Living Church News Bureau
Toronto, June 18, 1931

FOUR DISTINGUISHED MEN WERE HONORED by the University of Bishops College, Lennoxville, at the annual convocation today. Those on whom the university conferred the degree of Doctor of Civil Law, *honoris causa*, are the Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont; Hon. R. A. E. Greenshields, B.A., B.C.L., acting chief justice of the superior court of Montreal; Sir Arthur Currie, G.C.M.G., principal and vice-chancellor of McGill University, Montreal; and Sir George Garneau, K.C.M.G., of Quebec.

The convocation service was held in the morning when the Bishop of Vermont delivered the sermon. Special music was sung by the students' choir, and members of the graduating classes in arts and divinity attended in academic robes.

In the afternoon the presentation of degrees and prizes took place on the college campus. F. E. Meredith, K.C., of Montreal, chancellor of the university, presided at the conferring of the degrees and a short address was made by the principal, Dr. McGreer.

SYNOD OF OTTAWA

Emphasizing the appreciation of Christianity by the Chinese as manifested by the fact that seven of the eleven ministers of the Chinese government were educated

in Christian schools, the Rt. Rev. W. C. White, D.D., Bishop of Honan, China, who was the preacher at the annual synod service of the diocese of Ottawa in Christ Church Cathedral, Monday evening, drew a graphic picture of the progress of the Church in that ancient country of the Orient.

Bishop White, who has several times been signalized by the republican government, said that the exemplification of Christian principles by native Christians was so recognized by that government that the task of administering the famine relief had been entrusted to them because of their integrity of character.

The responsibility of the Church to set forth clearly the Christian principle of equity and self-sacrifice in the present social and economic crisis was the dominant note of the charge delivered by the Rt. Rev. J. C. Roper, Bishop of Ottawa, in opening the synod in Lauder Hall on Tuesday morning.

The situation throughout the world today was not only a matter for academic discussion, but one which demanded that the hearts as well as the minds of men should be stirred to action by the social gospel of Jesus Christ.

PROFESSOR YOUNG HONORED AFTER 40 YEARS OF SERVICE AT TRINITY COLLEGE

After forty years of service as professor of modern languages at Trinity College, Toronto, Prof. A. H. Young is retiring to devote his time to research in Canadian history. He was given a dinner in Hart

House by the convocation of Trinity College on Saturday evening.

The gathering, which taxed the capacity of the great hall, was made up of eminent graduates, including those of old Trinity Medical College, representatives of Upper Canada College, former provosts and prominent Church representatives, the Premier of Ontario, and alumni, including the graduating class.

Crauford Martin, chairman of the convocation, presided, and Col. H. C. Osborne of Ottawa proposed the toast to the guest of honor. Hon. Geo. S. Henry, as head of the Ontario department of education, and Professor De Lury, who represented the university in Sir Robert Falconer's absence, spoke to the toast.

Dr. Macklem, colleague of Professor Young for twenty-one years at Trinity, presented the honored guest with a piece of plate, suitably inscribed, on behalf of friends. It was remarked that three of the oldest graduates of both Trinity and Upper Canada College were present. They were the Rev. Dr. Bethune, Beverley Jones, and Elmes Henderson.

HUNDREDTH ANNIVERSARY OF ST. STEPHEN'S, LACHINE

In a secluded garden of Lachine, in the diocese of Montreal, stands St. Stephen's Church, a monument to the efforts of a tireless clergy, celebrating its centennial. The Rt. Rev. J. C. Farthing, Bishop of Montreal, was the guest of honor at the special morning dedication ceremony at which he blessed a new bronze church bell and two desk Prayer Books.

Echoes of an historic past were in evidence when the widow of a former rector in 1865, the Ven. Archdeacon Leigh, and Miss E. Frances Wilgress, a granddaughter of Lieut.-Col. Edward Wilgress, R.A., who settled in Lachine in 1832 and was a prominent member of the congregation, were present at the ceremony.

Bishop Farthing eulogized the men who had served St. Stephen's parish so well and faithfully during the past 100 years. Many of these members of the clergy, he pointed out, became renowned not only in Canada but in other parts of the world.

RED CROSS FLAG PLACED IN ANCASTER CHURCH

At a memorial service to the late Col. Dr. George Devey Farmer, who organized and commanded the Fifth Field Ambulance, C. E. F., officers of the unit deposited the Red Cross flag, which flew over their dressing stations in Flanders from 1915 to 1918, in the chancel of historic St. John's Church at Ancaster.

Attended with full military ceremony, the service marked the first time a Red Cross flag was deposited in a Canadian church. The full militia unit and seventy veterans attended, accompanied by Col. F. S. L. Ford of Toronto, assistant district director of medical services. Lieut.-Col. K. E. Cook led the parade through the village.

Maj. W. E. Kidd, the rector, said it was fitting that such an emblem of service should be placed in St. John's, which had its foundation in United Empire Loyalist days.

A DIOCESAN preaching mission, wherever undertaken, is an event of intense religious importance. The Bishops' Crusade has proved in many places how profound and permanent the effect of such a mission may be. It brings to a single region the impact of the Christian thought and experience of the whole Church. It presents the Gospel in the essential terms of conversion and renewed life.

—Bishop Perry.

Old St. Paul's, Eastchester, N. Y., Attracts Throng on Descendants' Day

Brief History of Parish Given— Summer Preachers Listed—Trinity Chapel Items

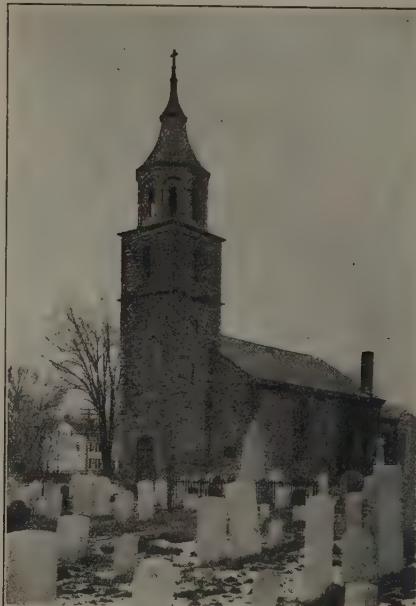
The Living Church News Bureau
New York, June 20, 1931

A GREAT COMPANY OF PEOPLE ASSEMBLED last Sunday morning, June 20th, at Old St. Paul's, Eastchester. It was Descendants' Day, and many distinguished people were present, including the Governor of New York State and his lady. Not many more than two hundred and fifty people were able to get within this which is described as the nation's oldest Episcopal church; the remainder of the throng, estimated at over seven thousand,

as a courthouse, and the lawyer, Aaron Burr, was one who tried cases within its walls. Also, in the administration of President John Adams, Eastchester was for a brief time the nation's temporary capital, and St. Paul's, the most usable building in the community, became a meeting place for officials of the new republic.

Fr. Weigle seems justified in carrying out the pretentious plans which are his. In the short period in which he has been at St. Paul's he has done much to restore it in the minds of people to the place it deserves to hold. The spiritual life of the parish is not neglected in the interests of public fame; the Eucharist has been made the chief service of every Sunday. If St. Paul's becomes a great

OLD ST. PAUL'S,
EASTCHESTER



had to be content with witnessing the pageant which was presented after the church service on the adjacent village green, and listening to the out-of-door speech of the Governor.

The list of those who were present and of those who manifested interest in the occasion as a part of the great program of the rector, the Rev. W. Harold Weigle, in making of old St. Paul's a national shrine, includes the names of many prominent in New York and vicinity. Governor Roosevelt was present as the descendant of one of the first vestrymen, Jacobus Roosevelt; Judge Samuel Seabury as the great-great-grandson of an early rector who was later to become the first Bishop of the American Church.

In Colonial days Eastchester, now a part of the southern portion of the city of Mt. Vernon, was a community of size and importance. The only witnesses to that fact remaining to this day are the church, large for that day and remarkably well built, and the large, frame structure, across the green and the highway from the church, now a residence but a century and a half ago a tavern, and there General Washington paid off some of his troops after the Battle of White Plains. The church has been other than a place of worship; once it was used

national shrine, its altar will be the symbol of the reason for its continued life.

SUMMER PREACHERS IN NEW YORK

Again the time approaches when it is difficult to report news from New York for a Church paper. The great exodus of rectors is about to begin, and their absence means a cessation of vigorous parochial schedules for two months, at least. In their places, however, comes a group of visiting preachers to fill our pulpits on Sunday mornings. And their presence is evidence that New York is, by no means, a deserted city in summer-time; our congregations are good-sized even in the heat and humidity of Manhattan, and some churches have as large congregations then as at any period of the year.

The preachers at the Cathedral this summer are, in part, as follows: June 21, Bishop Gailor; June 28, the Rev. F. R. Barry of Oxford; July 5 and 12, Bishop Woodcock; July 19 and 26, Bishop Creighton; August 2 and 9, Bishop McCormick. At St. Thomas' Church, Bishop Shayler will be the preacher through July and August. At Trinity Church priests of the staff will preach: in July, the Rev. William B. Kinkaid; and in August, the Rev. Albert E. Bowles. At the Church of the Transfiguration, the Rev. Lansing G. Put-

man of All Saints', Atlantic City, during July; and the Rev. Harrison Rockwell of All Saints', New York, during August. At St. Ann's, East 140th street, the Rev. W. A. A. Shipway of St. Mark's, San Diego, Calif., during August. At St. Andrew's, Yonkers, the Rev. Wm. H. Bridge of Boonton, N. J. At Trinity Church, New Rochelle, during July, the Rev. Daniel Morse Welton, vicar of the Chapel of the Atonement, New York.

TRINITY CHAPEL ITEMS

From Trinity Chapel in West 25th street, the Rev. Dr. J. Wilson Sutton, vicar, comes the announcement that Miss Rachel M. Richardson has designed and is executing a series of fourteen paintings, illustrating the life of our Lord, to fill the fourteen niches in the two side walls of the chapel.

Three of the paintings are already in place: the Annunciation, the Nativity, and the Epiphany. Those to be added are the Presentation of our Lord in the Temple, the Finding of our Lord in the Temple, the Baptism, the Temptation, the Sermon on the Mount, the Transfiguration, the Institution of the Eucharist, the Crucifixion, the Resurrection, the Ascension, and the Descent of the Holy Spirit. If there are any who desire to share in this very unusual and most acceptable gift by providing the whole or in part for one or more of the paintings this can be arranged by consultation with the vicar. A canopy for the pulpit has been designed by S. deLancey Robinson and is in process of construction. Mr. Robinson has also designed new furniture for the sanctuary. HARRISON ROCKWELL.

Paul's Cathedral by Dean Sturges. The inscription on the steps reads: "Given on the eightieth anniversary of their baptism, on November 11, 1847, by Robert Means Lawrence and Francis Henry Appleton." Dr. Robert Means Lawrence and Gen. Francis Henry Appleton, cousins, have been loyal supporters of the Cathedral church throughout their lives. In 1927 when they both attended a little service in commemoration of their baptism, they placed a gift upon the altar for a memorial. The late Bishop Slattery had found a drawing of steps to a font in an old English church and based on this drawing is the plan subsequently made by Messrs. Cram and Ferguson. The steps are of black Belgian marble.

NEWS IN BRIEF

A window representing the Good Shepherd has been dedicated in St. John's Church, Lowell, as a memorial to the late Dr. Leander C. Manchester by the rector, the Rev. Henry Quimby. Dr. Manchester was rector of that parish for thirty-six years and served for many years as secretary of the diocese.

Archdeacon Jenkins of Arizona will fulfill his last preaching engagement in Massachusetts this month by preaching in All Saints' Church, Brookline, tomorrow morning. Last Sunday, Archdeacon Jenkins preached in Grace Church, Lawrence, in the morning, and in St. Paul's Cathedral in the evening.

ETHEL M. ROBERTS.

TO ERECT NEW CHURCH
IN ST. PAUL, MINN.

ST. PAUL, MINN.—Christ Church, St. Paul, the mother parish of the diocese of Minnesota, was founded in 1850. The first edifice was erected in the fall of 1850. A much more pretentious and larger church of stone was erected in 1866-7, when Dr. S. Y. McMasters was rector. This church, with its adjoining rectory and parish house, was taken by condemnation proceedings of the city of St. Paul for an auditorium last November, and the church has been worshipping temporarily in a commodious and well appointed building called the Junior Pioneer Hall at 192 West Ninth street, until a new edifice could be erected.

A much more favorable site, corner of Sixth street and Pleasant avenue, just on the line between the business section and the residential district of the city, has been secured, and the cornerstone of the new church is to be laid by the Bishop of the diocese, the Rt. Rev. Frank A. McElvain, D.D., Sunday, June 28th.

The new church will be of gothic design of native stone, with Indiana Bedford stone trim for doorways and windows, and though somewhat smaller, it will be a more beautiful structure, including a lofty tower at its juncture with a two-story parish house. There is also a chapel on the gospel side, which can be thrown open to the church for overflow congregations.

The furnishings of the old church including a rood screen, lectern, pulpit, font and pews, and a comparatively new organ will be installed again.

The cost of the new plant will be approximately one hundred and fifty thousand dollars. The rector and the building committee of the vestry raised the additional funds needed of thirty thousand dollars in addition to the \$122,000 received from the city for the old property. The parish has also purchased a rectory in a very desirable location a few blocks away from the site of the new church.

Program of Wellesley Conference
Subjects and Speakers Now AvailableDoctorate of Laws Conferred Upon
Bishop Lawrence—Tablet Dedicated at New Bedford Church

The Living Church News Bureau
Boston, June 20, 1931

THE PUBLIC MEETING IN THE LATE afternoon and evening during the sessions of the Wellesley Conference are detailed in the members' program which is now ready. The subjects and speakers for the Round Table talks on eight afternoons at 5 p.m. are: Group meeting of School of Christian Social Ethics, Miss Vida D. Scudder; Unemployment, the Rev. William B. Spofford; Proposed Canon on Matrimony, the Rev. Norman B. Nash; Civil Liberties, the Rev. Smith O. Dexter; Disarmament, Miss Florence Luscombe; Questions and Discussion of Christian Social Ethics, Miss Scudder; Our System of Correction: Prisons, the Rev. Spence Burton, S.S.J.E., and Howard B. Gill, superintendent State Prison Colony, Norfolk, Mass.; The Industrial Crisis: Our Civil Liberties, Prof. William Nunn, University of New York, and the Rev. William B. Spofford.

Preparing Our Children for Living the Christian Life is the title of a short course of two sessions to be given by Mrs. William H. Dewart, author of *The March of Life*. Mrs. Dewart's course is taking the place of that planned by Mrs. George C. Cunningham since the latter has been called away from Boston and therefore obliged to relinquish her Wellesley plans.

Brother Gouverneur P. Hance, superior of St. Barnabas' Brotherhood, founder of St. Barnabas' Free Home, Gibsonia, Pa., will speak on A Romance of Faith, Trust, and Service.

Mrs. Harper Sibley, chairman, executive board of Woman's Auxiliary to the National Council, will speak on July 1st on the women's program for the General Convention.

Mrs. Charles Townsend, head of the department of membership of the national organization of the Girls' Friendly Society, will present the widening vision and great possibilities of that society on the afternoon of June 26th.

BISHOP LAWRENCE HONORED BY
HARVARD UNIVERSITY

"William Lawrence, LL.D., Bishop of Massachusetts for thirty-three years and for eighteen a member of our Corporation;

wise, large, and tolerant in the many duties that have come in a singularly useful and happy life" were the words used by President Lowell of Harvard University as he conferred upon Bishop Lawrence the Doctorate of Laws at Harvard commencement, June 18th.

At the exercises of the Harvard Alumni Association, Bishop Lawrence spoke of the developments at Harvard under President Lowell; as he was about to close, he said:

"Brethren of the alumni, next autumn the new chapel will rise to stand as a symbol of that upon which Harvard was founded, faith in the living God as revealed in His Son, Jesus Christ. Her highest purpose is to mould character, to create men of faith, truth, courage, and serenity. In the strain and pressure of today I believe, and I say with all the conviction in my power, that a young man whose life is immersed in the living God, who has given himself completely to the service of Jesus Christ, and is ready to stand with Him who said, 'Ye seek to kill Me, a Man that hath told you the truth,' has a force and a charm that no other life can give."

DEDICATE MEMORIAL TABLET AT ST. MARTIN'S,
NEW BEDFORD

The Rev. Alfred Evan Johnson, rector emeritus of St. Martin's Church, New Bedford, and now making his home in Providence, R. I., dedicated last Sunday a tablet with the following inscription:

"This church was erected to the glory of God and in loving memory of Louise Mackie Johnson, wife of the Rev. Alfred Evan Johnson, rector of St. Martin's Church 1888-1897. To her constant interest and liberality the erection of this church was largely due. This tablet was placed here by a grateful people on the fortieth anniversary of the laying of the cornerstone, June A.D. 1931."

Forty men and women, in anticipation of the anniversary observance, washed and painted the inside walls of the church, re-varnished the woodwork, and painted the floor and kneeling benches. In addition they have done the necessary carpentry and painted the iron fence around the group of church buildings. Because of business depression this group, including many young persons, has been unemployed; they collected the major part of the money necessary for the renovations.

COUSINS CELEBRATE EIGHTIETH ANNIVERSARY
OF THEIR BAPTISM

Steps leading to the baptismal font were dedicated last Sunday morning in St.

Chicago Celebrates First Anniversary of Consecration of the Rt. Rev. G. C. Stewart

Clergy Gather at Bishop's Summer Home—Changes in Personnel of Participants in Keeler Service

The Living Church News Bureau
Chicago, June 20, 1931

NINETY-ONE CLERGY OF THE DIOCESE OF Chicago gathered Thursday of this week at Doddridge Farm, near Libertyville, on the occasion of the first anniversary of Bishop Stewart's consecration.

Wednesday evening after dinner the group witnessed an exhibition of motion pictures of the consecration just a year ago. Bishop Stewart mentioned a number of matters which he hoped the clergy would be thinking about and read from *The House of the Soul*.

Thursday the program opened with celebration of the Eucharist, the Bishop cele-

F. Pelham. Each year some well known Churchman has led the group in intimate discussions and talks on the spiritual life. Last year, Dr. William Sturgis of Washington, D. C., was the leader. Men who attend the forum are nominated by rectors or especially selected by the committee in charge, of which Mr. Pelham is chairman.

BROTHERHOOD MEN MEET

Deeper spirituality on the part of men and boys is the great need of the Church today, Paul Rusch of St. Paul's University, Tokyo, Japan, told seventy-five Brotherhood of St. Andrew men gathered at St. Paul's Church, Kenwood, last Saturday night. He called upon the group to consecrate their lives more fully to carrying out their Brotherhood pledges.

"The Brotherhood is preparing to launch upon the most forward movement in the interests of young men particularly which



AT ST. KATHARINE'S, DAVENPORT, IOWA

In the procession, graduates are shown passing parted ranks of the choir to place class stone in the wall of the school building. [See L. C., of June 20th, page 281.]

brating. A small group met with the Bishop after breakfast and discussed various matters affecting the welfare of the diocese. At 11 o'clock the entire group met. The Bishop read parts of *The Faith of a Moralist* by Taylor. Thursday evening a conference was held when matters to come before the General Convention were discussed. Bishop Stewart read portions from old journals of the diocese, particularly those portions from convention addresses by Bishop Whitehouse telling of his plans for a "Bishop's Church."

Dean J. H. Edwards spoke of the work which Bishop Stewart has accomplished during the first year of his episcopate and voiced the appreciation of the clergy for his leadership. At the close of the evening, each of the clergy told of his plans for the summer. The conference ended following the Eucharist and breakfast Friday morning.

The picturesque surroundings of Doddridge Farm added greatly to the delightfulness of the affair. Some of the services were held before the open-air altar at the farm, the others in the chapel. It is the Bishop's hope to make the conference an annual affair on the anniversary of his consecration.

HOUGHTELING FORUM PLANS

Fifty business men of the diocese of Chicago will gather at Camp Houghteling, Twin Lakes, Mich., next week-end in the third annual Houghteling Forum, to discuss means of applying principles of the Church more definitely to their business lives. The Rev. Dr. Stephen E. Keeler will be the leader of the group.

Houghteling Forum was started three years ago under the inspiration of William

the Church has ever witnessed," said Mr. Rusch. "As the birthplace of the Brotherhood, Chicago should take a leading part in this movement. We need fifty advance division chapters of the Brotherhood here and Chicago will fall short of its job if it fails to deliver such."

Brotherhood men told of what their chapters were doing, a particularly fine report being made by Dudley McNeil of Elgin, telling of plans the boys are launching there for establishment of a new mission in a nearby village. John Stuart, president of the Junior Assembly, presided.

KEELER CONSECRATION PLANS

Plans are complete for the consecration of the Rev. Dr. Stephen E. Keeler as Bishop Coadjutor of Minnesota at St. Chrysostom's Church next Wednesday morning. The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, will arrive in the city that morning to act as consecrator.

Several changes have been made in the personnel of those participating in the service. The list now stands as follows: co-consecrators, Bishops McElwain of Minnesota and Stewart of Chicago; preacher, Bishop Rogers of Ohio; attending presbyters, the Rev. Messrs. Ralph Hayden, Camden, Me., and Frederick Butler, St. Paul, Minn.; standing committee consents, the Rev. Frederick F. Kramer, Faribault, Minn.; certificate of election, the Rev. Guy C. Menefee; itanist, Bishop Ingle of Colorado; epistolier, Bishop Abbott of Lexington; the gospel, Bishop Burleson of South Dakota; master of ceremonies, the Rev. John Crippen Evans, Chicago.

The luncheon being given by the vestry of St. Chrysostom's after the service will be at the Ambassador East, with clergy of Chicago, Minnesota, and visiting bishops and clergy in attendance.

NORTHERN DEANERY RALLY

A rally of clergy and laity of the northern deanery will occur at St. Alban's School, Sycamore, July 5th, at 4:30 o'clock (standard time) in connection with the annual conference for Church workers. This rally was developed as a result of a recent meeting of the northern deanery and is expected to be an annual affair. It is comparable to the pilgrimage which the deanery has each summer to historic St. Peter's Church, Grand Detour. Bishop Stewart will address the rally.

A new feature added to the Summer Conference program this week is a course in Church School Music, under the leadership of Miss Fanny Mapes of Evans-ton. Also plans for a young people's rally at St. Alban's over the Fourth of July have been adopted. The Rev. LeRoy S. Burroughs, Ames, Ia., and the Rev. Don Frank Fenn, Baltimore, will be in charge.

MYSTERY PLAY FOR CHILDREN TRANSLATED INTO CHINESE

NEW YORK—During the past year, a mystery play, *The Little Pilgrim and the Book Beloved*, originally written by Mrs. Henry Lee Hobart for the children of St. Agnes' Chapel, New York, has been translated into Chinese.

On April 10th the Cathedral of St. Paul in Hankow was crowded with children who had come out in the rain and the storm to witness the first performance.

The junior auxiliary of St. Lois' School had undertaken the play as their Lenten effort to spread the Gospel. Every week they met, read their own junior auxiliary prayer and one especially prepared for their rehearsals, and then went to work in earnest. Throughout Lent the children seemed to understand and reverence the meaning of the theme. The comment by those who witnessed the mystery play was in nearly every case on this attitude on the part of the little actors.

A limited number of the mystery play booklets was printed for use of the children taking part, as copying parts is an unthinkable task in the Chinese characters. Some were sold to people attending the performances to help in understanding more completely the idea of the pageant and in this way the junior auxiliary earned more than \$30, all of which has already been started off to Shensi, the Chinese domestic mission which is still a "Land of Darkness."

WINDOWS PRESENTED TO CHURCH IN BRADFORD, PA.

BRADFORD, PA.—New windows designed and executed by the Pike Studios, Rochester, N. Y., have been placed in the Church of the Ascension, Bradford, the gift of Miss Grace Emery, Miss Margaret Caldwell, and Messrs. Earl and Lewis Emery in memory of relatives. The east window is of the ascending Christ with two angels on each side, below are the eleven apostles. The rose window in the west wall is a mass of color of conventional design, while the four windows below it bear the symbols of the four evangelists. The ten windows in the north and south walls represent the seasons of the Christian Year from Advent to Trinity. It is believed these are the only windows in the country illustrative of the Church Year. The Rev. Henry S. Sizer, Jr., is rector.

Christ Church, Upper Merion, Pa.,

To Celebrate 171st Anniversary

Bishop Taitt to Preach at Service
—The Rev. Gilbert Pember Receives Degree

The Living Church News Bureau,
 Philadelphia, June 20, 1931

SUNDAY, the twenty-eighth of June, will be an important day at Christ Church (Old Swedes'), Upper Merion, for it will mark the 171st anniversary of the dedication of the church, which took place on June 26, 1760.

The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania, will preach the anniversary sermon at the 10:30 service Sunday morning, which will be his last official act before sailing on his six weeks' vacation.

Christ Church, Upper Merion, had its

1858 a new church was built on land purchased, at the sum of \$55 per acre, from the Rambo family, descendants of which are still members of the church. The new building was dedicated as Christ Church on the last Sunday in June, 1860.

Between the years 1760 and 1779, due to a large influx of Welsh settlers, the English language gradually superseded the Swedish, and the pastor from Sweden was aided in his duties by the Rev. Charles Lute, of the Church of England, who remained as an assistant until 1781. When one realizes the many similarities between our Church and the Lutheran Church of Sweden, in which bishops and archbishops are consecrated, it is easily understood why such an interchange of clergy was possible.

In 1831, after our Book of Common

beginnings in the days of the early Swedish colonists who arrived on the shores of the Delaware River before the advent of William Penn. They landed in 1637, on a spot at the mouth of a small creek emptying into the Delaware below Philadelphia. Their first act, after pressing the soil of the New World, was to praise God for His bountiful goodness. They named the colony New Sweden, and one of their earliest moves was to erect a church. This was finished in 1639.

From this early colony the Swedes, as the years went by, passed further up the river, locating at "Weccacoe," in what is now South Philadelphia, where they built Gloria Dei Church, which now stands as it was originally built. St. James' Church, Kingsessing, was subsequently erected. From these settlements along the Delaware, the Swedes spread up the Schuylkill River, a branch of the Delaware, to the Upper Merion section, where they purchased land from the Indians and the Welsh who had already begun to colonize Eastern Pennsylvania.

For a number of years, the Upper Merion Swedes attended services at the older Swedish churches, Gloria Dei and St. James', traveling down the Schuylkill River in canoes. With the arrival of additional families from the lower settlements, there came the desire for a church near their homes, and services were started in a schoolhouse in Upper Merion by lay readers, with an occasional visit from the rector of Gloria Dei. The Rev. Charles Mangus Wrangel was sent over from Sweden by the Archbishop of Upsala to take charge of this mission, and in

Prayer had been adopted and used for several years in the Swedish churches, the combined parishes of Gloria Dei, St. James', and Christ Church, Upper Merion, were formally admitted to the convention of the diocese of Pennsylvania as one parish. Christ Church, Upper Merion, separated from this union, however, in 1843, and became an independent parish, while St. James', Kingsessing, broke away from Gloria Dei in 1844.

Since 1831 there have been ten rectors of the church, the present rector, the Rev. James Hart Lamb, Jr., having begun his ministry in the parish in 1925.

MEETING OF EXECUTIVE COUNCIL

At a meeting of the executive council of the diocese, which was held on June 12th, twelve members of the council were assigned to constitute the department of Christian social service and institutions for the ensuing year, including the Bishop, seven clergy, and four laymen. The department subsequently held a meeting at which the Hon. Clinton Rogers Woodruff was elected chairman, the Rev. Charles E. Eder, vice-chairman, and George R. Bedinger, secretary. Twenty additional persons were appointed as members of the department.

TWO CHURCHES RECEIVE BEQUESTS

Under the will of Ellwood S. Cadwalader, who died recently in Germantown, Trinity Church, Oxford, Philadelphia, is to receive \$4,500; and St. Anne's Chapel, Willow Grove, is bequeathed \$100 under the will of the late Mary M. Leister of Abington, Pa.

REV. G. E. PEMBER AWARDED DEGREE

At the annual commencement of Temple University, which was held on June 18th, the Rev. Gilbert E. Pember, rector of St. Michael's Church, Germantown, was awarded the honorary degree of Doctor of Divinity. The degree was presented by Dr. Charles E. Beury, president of Temple University, who is a well known Churchman.

ELEANOR ROBERTS HOWES.

EASTERN CHURCH NOTES

L. C. European Correspondence
 Wells, Somerset, England, May 20, 1931

IT WAS HARDLY TO BE EXPECTED THAT THE long steps taken toward an understanding with the Easterners at Lambeth should rouse no anxiety in conservative minds, either in the English or Orthodox Churches.

We have seen Protestants gathering in council in England to give voice to their fears, saying that they feel that the Thirty-nine Articles have been treated with less respect than is their due; and that they object, not so much to what was declared by Lambeth as to certain conclusions that they think may be drawn from it. Whether those who thus appeal to the Articles would all like to be judged by them is another question. The name of more than one distinguished "Modernist" appears among the signatories. In the Orthodox Church in like manner, the formal recognition of Anglican orders by the Church of Alexandria, consequent on what was done at Lambeth, has been challenged by at least one conservative theologian at Athens as "a decision taken lightly, without consultation with other Churches or adequate study of the canons that deal with the subject."

The reply made by the Church of Alexandria to this statement seems to be as fair as it is crushing. The Patriarch points out that so far from being taken "without consultation with other Churches," the step taken at Alexandria is formal adherence to a decision taken by the Ecumenical Patriarch nine years ago, to which decision Jerusalem and Cyprus, autocephalous Churches both, have since subscribed. It was also taken synodically, after full study, and that it is now offered to other Churches for their acceptance. It certainly represents the published opinion of many good theologians in those Churches, including the Archbishop of Athens. The Pro-Synod of the Orthodox Church was formally called to assemble on the Feast of Pentecost, Whit-sunday, May 16, 1932, or just about one year from the date of writing. All autocephalous Churches of the Orthodox communion are requested to select their representatives, so that when the actual summons to the conference shall be sent, there will be no delay about their proceeding to the rendezvous. The actual place of meeting has not yet been decided. At first there was expectation that it would be upon Mount Athos, where there is, of course, ample accommodation and appropriate surroundings. It is now questioned whether the relative inaccessibility of the Holy Mountain will not outweigh these advantages.

THE ARMENIAN CHURCH

The position of the Armenian Church continues to give anxiety to all the friends of that body. It has recently lost three important personalities: Kivork the Catholicos of Etchmiadzin, Turian the Patriarch of Jerusalem, and that friend



OLD SWedes'
 CHURCH IN
 WINTER

of all Armenians and oppressed Christians, Frithjof Nansen of Norway. The Church in its own lands remains in a pitiful condition. Its existence is allowed in the tiny Armenian republic of Transcaucasia, but in Turkey all its monasteries and all of its forty-four episcopal seats have been destroyed, all its Church property confiscated, even the cemeteries where the dead repose desecrated, and thousands of its priests are dead, in and since the war.

There are still some 30,000 Armenians in Turkey, but these have only old priests to minister to them, and permission to ordain new ones is refused. Meantime, the old headquarters of the Church, at Etchmiadzin, is not in Armenia, but in Russia, and is therefore confiscated, and is used, under Soviet rule, as a barracks for a detachment of the Red Army. Its famous library has been plundered, its schools closed.

Indeed, the only schools for the training of clergy now allowed to function at all are, first, that of the patriarchate at Jerusalem (where a priest of the American Church, Canon Bridgeman, is a member of the staff), and also that of the Catholicate of Sis in Cilicia. That Catholicate, for a long time a merely honorary and nominal post, has now become one of the key-points of the Armenian Church, and its school in Aleppo is one of the most important of the whole body. It does its work in a building supplied by American courtesy—one of the many buildings erected for the purposes of the Near East Relief, and handed over to the Armenian Church for educational purposes when the first need was no longer urgent—and it is supported by the Armenians of Beyrouth and Paris, and also by those in New York.

W. A. WIGRAM.

SIXTH SYNOD OF POLISH NATIONAL CHURCH HELD

BUFFALO, N. Y.—Some twenty priests of the diocese of Western New York with the Rt. Rev. Cameron J. Davis, D.D., S.T.D., Bishop Coadjutor, were present at the meeting of the Polish National Catholic Church which was opened in Buffalo on Tuesday, June 2d. This synod meets every ten years and this was the sixth meeting. An invitation extended to the diocese was accepted and Bishop Davis in cope and mitre with the clergy marched in the processional and occupied seats in the chancel of the church. Bishop Jasinski welcomed the priests and was the preacher at the special service for the acolytes' guilds of Western New York held in St. Simon's Church.

LAY CORNERSTONE FOR NEW MISSION NEAR MILWAUKEE

MILWAUKEE—The cornerstone of the new Christ Church, Whitefish Bay, was laid on Sunday afternoon, June 21st. The Bishop of Milwaukee, the Rt. Rev. William Walter Webb, D.D., officiated, assisted by the Bishop Coadjutor, the Rt. Rev. B. F. P. Ivins, D.D., and the archdeacon of Milwaukee, the Ven. William Dawson. The Rev. Marshall M. Day of Nashotah House, called to be vicar of the new church, preached the sermon.

The service began with a procession, led by a crucifer and the choir of St. Paul's Church, and concluding with the ministers of the service and the Bishop, attended by his chaplain, the Very Rev. A. I. Drake, dean of All Saints' Cathedral.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, June 17, 1931

THE REV. HORACE E. CLUTE, RECTOR OF St. George's Church, Brooklyn, has trained a body of young men known as St. George's acolytes, who are prepared to conduct Morning Prayer or Evening Prayer, and make addresses, whenever they may be needed. They have broadcast radio services on occasion. They have been called on by vestries, and even by the bishops, to take duty in emergencies in many places in the diocese; on a recent Sunday morning there were no less than four requests for their services, and three of these were answered. During the continued sickness of two rectors, teams of these young men carried on service for six Sundays in one church and for ten Sundays in another.

Furthermore, these teams have, on invitation, rendered the Church service, in vestments, in churches of other communions. Last Sunday night, for the first time, there was reciprocation of this last-mentioned effort when a team of young people from the Central Congregational Church, neighbors of St. George's, conducted a Presbyterian service in St. George's Church, both congregations being invited. The printed weekly program of the Central Presbyterian Church contains the order of this evening service in detail. The Rev. Mr. Clute made an invocation and spoke a word of welcome. Then followed responsive reading of Psalm 139, reading of Scripture, *Nunc Dimittis* with Gloria, prayer, and an announcement by Mr. Clute; offering, anthem, remarks by the Presbyterian pastor, Dr. Fendrich; a hymn; then three addresses by young men, each introduced by the Presbyterian assistant minister; benediction by Mr. Clute, and a final hymn. Mr. Clute, in his announcements, "frankly explained at this Presbyterian service in an Episcopal church, that we (St. George's) are Catholics, in tradition and inheritance and in orders, but we are not Roman Catholics. The Roman Church is a monarchy. We are in polity and practice a democracy. As such we can readily affiliate, for mutual spiritual effort and worship, with the denominations. We believe they have something to teach us." The participants in the service, other than the ministers, were four young men and two young women of the Central Church.

CONFERENCE OF EDUCATIONAL LEADERS

About twenty Church school workers from as many parishes of the diocese attended the second annual supper conference for the purpose of narrating the main achievement of the year in their respective schools. The interchange of experience is said to have been suggestive and stimulating. The meeting was held at St. James', Elmhurst.

GUILD OF ST. BARNABAS FOR NURSES

The Brooklyn branch of the Guild of St. Barnabas for Nurses, which now numbers about a hundred and thirty in membership, had their annual corporate Communion on St. Barnabas' Day in St. John's Chapel at the Church Charity Foundation, at 7:30 A.M., and afterward breakfast together in the nurses' dining room of St. John's Hospital.

HONORARY DEGREES TO CLERGY OF THE CHURCH

The Rev. J. Howard Melish, rector of the Church of the Holy Trinity, Brooklyn, received the degree of LLD. from his alma mater, the University of Cincinnati, at

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The Rev. Charles Carroll Edmunds, D.D., Editor

July, 1931

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EDITORIAL COMMENT

Should We Follow This Example?—Much Ado About Nothing—The Down-Hill Road—Intellectual Impoverishment—The Vanguard—Definite Responsibility—The Superiority Complex—Anxious Brethren—Lights That Fall—He Will Be Missed.

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the recent commencement. Dr. Melish received his A.B. there in 1895, and a D.D. from the University of Georgia in 1924.

The Rev. George E. Talmage, rector of Christ Church, Oyster Bay, was given a D.D. by Rutgers College, his alma mater, this year. He took his A.B. in 1886 and A.M. in 1889.

MISCELLANEOUS

The clericus of Queens and Nassau had its final meeting of the season in the form of a picnic at Jones Beach, the new state park development on the south shore.

Bishop Hulse of Cuba was commencement preacher at St. Mary's School, Garden City, last week.

Archdeacon Duffield, to the great joy of his many friends, is making progress toward recovery of his health at a rate which a few weeks ago was thought improbable. He has been able to receive a few callers.

The Rev. John H. Heady, of Farmingdale, is again a surgical patient in St. John's Hospital. CHAS. HENRY WEBB.

GIFT OF \$100,000
TO MANLIUS SCHOOL

UTICA, N. Y.—The Rt. Rev. Charles Fiske, Bishop of Central New York, at the 62d commencement of the Manlius School announced a gift of \$100,000 which will enable construction of a new auditorium. Bishop Fiske is president of the Manlius school board. The money is the gift of Henry D. Knox of East Aurora, a member of the board of trustees, and will be used to construct the next unit in the school's expansion.

In his address, the Bishop stressed the need of loyalty, purity, and sacrificial service, indicating that there never was a time in the history of our country when loyalty to law and authority, purity of living and service, for the benefit of society was needed so greatly as now.

A tribute to Bishop Fiske's service and guidance was cited in his installation as commander of the Order of the Phoenix, honorary society at Manlius, at the final commencement exercises on June 8th. There is only one other similar citation.

POLISH CATHEDRAL IN CHICAGO
IS DEDICATED

CHICAGO—All Saints' Polish Cathedral, at 2019 Carolina street, Chicago, was dedicated on June 14th. The services of the day began with Masses at 8 and 9:15, with High Mass and dedication at 10:30 a.m. The celebrant at this service was the Rt. Rev. John Jasinski, Bishop of Buffalo, N. Y. The co-celebrants were Bishop F. Bonczak of Milwaukee, and Bishop L. Grochowski, of Chicago. The sermon was preached by the Rev. S. Zawadzki, delegate from the Church of Poland. The master of ceremonies was the Rev. D. A. Loferski, of the Cathedral staff.

Immediately after the service in the church, there was a flag raising, participated in by the 122d field artillery, Illinois National Guard. This was held in the open air, and speeches were made by several officers of the regiment, benediction by the Rev. F. Negrol, blessing of the flag by Bishop Bonczak, and dedication of the national auditorium, adjoining the church, by Bishop Grochowski. In the evening, the principal speech was made by the Hon. J. Stapiński, now in America representing the Polish people, and who was a member of the committee that took control on the invasion of Poland by the bolsheviks.

Participating in the parade preceding

the service were many military and civic societies. The church is of Benedict stone, and seats about one thousand six hundred. The cost was around \$250,000. The parish separated from Rome in 1885, but had a slow growth for many years. At present it has 5,000 members.

There are now six Polish Old Catholic parishes in Chicago, with a membership of nearly 10,000. Nearly all this growth has come within the past three or four years, and it seems largely due to the efficient leadership of Bishop Grochowski. The Cathedral parish now carries on a school and a medical center, and has its own printing plant. It is planning a wide extension of its activities. Services are held in English at 9:15 on Sunday, the other Masses being in Polish. The younger members of the parish use Anglican books of private devotions, the favorite being the *Pilgrim's Path*.

RECTOR OF WESTERN MICHIGAN
ORDAINED FIFTY YEARS AGO

GRAND RAPIDS, MICH.—A memorable incident to be recorded in the history of the diocese of Western Michigan was the observance on Sunday, June 14th, of the fiftieth anniversary of the ordination of the Rev. Dr. James E. Wilkinson, Grand Haven, Mich. In St. Mark's Pro-Cathedral, Grand Rapids, Dr. Wilkinson celebrated the Holy Communion, the Bishop of the diocese, the Rt. Rev. J. N. McCormick, D.D., the archdeacon, and the dean assisting. At 11 o'clock there was a special jubilee service with festival music, Dean Jackson and Archdeacon Vercoe conveying

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ing the greetings of the diocese and Bishop McCormick preaching. After the service there was a complimentary luncheon at the Peninsular Club for Dr. and Mrs. Wilkinson, at which a presentation of new books was made on behalf of the diocese. Many messages and telegrams of congratulation were received.

FIFTY-THIRD COMMENCEMENT OF PAYNE DIVINITY SCHOOL

PETERSBURG, VA.—The fifty-third commencement of the Bishop Payne Divinity School, Petersburg, was held May 24th to 29th, the baccalaureate sermon being preached by the Rev. J. W. Herritage of Fayetteville, N. C.

The commencement exercises proper began on May 28th with a public meeting of the alumni. Speakers were the Rev. A. A. Birch of Washington, D. C., and



the Rev. E. E. Miller of the Bishop Payne Divinity School faculty.

Graduation exercises were held on Friday, the 29th, the address to the graduates being made by the Rev. Scott Wood, D.D., of Pittsburgh, Pa. Diplomas were awarded Julian Freeman Dozier of Norfolk, and James Alvin Mayo of Washington, D. C. The degree of Bachelor of Divinity was awarded the Rev. Junius La Fayette Taylor, rector of St. Philip's Church, Richmond, and the Rev. Arthur G. Vest, rector of St. David's Church, Bronx, N. Y.

Members of the alumni at their meeting expressed themselves as being strongly opposed to the moving of the school from its present location.

MEMORIAL SERVICE AT ST. PHILIP'S, CUMBERLAND, MD.

CUMBERLAND, MD.—A memorial service for George Perry Dawson was held recently in St. Philip's (colored) Church, Cumberland.

George Dawson, brother of the Rev. Cornelius R. Dawson, was born in Baltimore in 1899 and was active in St. James' First African Church as a boy. After moving to Cumberland he took an active part in the Church life there.

A processional cross was presented to St. Philip's Church by the choir of St. James', Baltimore, in memory of him. The choir made the trip from Baltimore to Cumberland by bus.

The Rev. Henry F. Kloman, rector of Emmanuel Church, Cumberland, read the lessons.

The clergy of every colored congregation in the city attended and each made a one minute speech.

INSTITUTE RECTOR AT SOUTH ORANGE, N. J.

SOUTH ORANGE, N. J.—The institution of the Rev. Theodore R. Ludlow, D.D., as rector of the Church of the Holy Communion, South Orange, took place on the evening of Saturday, June 6th, with the Rt. Rev. Wilson R. Steary, D.D., officiating and preaching the sermon. Lee Richardson, Jr., organist, gave a brief organ recital. The office of institution was said by the Rev. William T. Sherwood, and Spencer Miller, Sr., senior warden of the parish, made the formal presentation of the keys of the parish to the rector.

June 7th was the date on which Dr. Ludlow's new duties began. Before assuming his present parish his post was that of secretary for Adult Education of the National Council. He has seen service in the Chinese field, having been a mem-

AT COMMENCEMENT OF PAYNE DIVINITY SCHOOL

Speakers, alumni, and graduates at the School, in Petersburg, Va.

Photo by Louise Studios, Petersburg, Va.

ber of the faculty of Boone University, Wuchang. A period of thirty-seven years immediately previous to Dr. Ludlow's rectorship has seen only two rectors at the Church of the Holy Communion.

RESTORATION OF CHURCH IN MCCOMB, MISS., COMPLETED

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JAMES YEAMES, PRIEST

BOSTON—The Rev. James Yeames, priest of the Church who had long retired from active duty, died at his home in Arlington, Mass., on June 14th in his 89th year. Born in Dover, England, January 7, 1843, the son of James and Maria (Newby) Yeames, he was baptized and confirmed in the Church of England, but later entered the Methodist ministry. After he came to the United States in 1883, he served as a Methodist minister in South Boston and in Jamaica Plain until 1895. Returning to the Church in which he had been brought up, he was ordained to the priesthood in 1897 by Bishop Lawrence. He was assistant at Emmanuel Church, Boston, 1895-97, and rector of St. John's Church, Arlington, 1897-1911. Mr. Yeames was the author of a number of books and active in the Knights of King Arthur and in the temperance work of the International Order of Good Templars. The Rt. Rev. William Lawrence, D.D., assisted by the Rev. Charles Taber Hall, rector of St. John's Church, Arlington, conducted the funeral services in that church on June 16th. A number of Episcopal clergymen and ministers of denominations were present. Burial was in the family lot in Mount Pleasant Cemetery, Arlington. Surviving the late Mr. Yeames are his wife, who was Amy L. Camburn of Folkestone, England, whom he married in 1868, and four sons and two daughters. There are fourteen grandchildren.

DR. HOBART AMORY HARE

PHILADELPHIA—Dr. Hobart Amory Hare, internationally famous physician, medical author and teacher, professor of therapeutics, *materia medica* and diagnosis in the Jefferson Medical College for the past three decades, and member of the board of city trusts, died on June 15th at his home, 1801 Spruce street, Philadelphia.

Dr. Hare, who was in his sixty-ninth year, had been in ill health for some months, but the immediate cause of his death was pneumonia, which had developed following an attack of grippe suffered several weeks ago.

Hobart Amory Hare was born in Philadelphia on September 30, 1862, the son of the late Bishop William Hobart Hare, first Missionary Bishop of the Church, and Mary Amory Howe Hare, who was the daughter of Bishop Mark Antony de Wolfe Howe, first Bishop of Central Pennsylvania. His paternal grandfather was the Rev. George Emlen Hare, distinguished biblical scholar and long professor of biblical learning and exegesis in the Philadelphia Divinity School.

One of Dr. Hare's ancestors was the Rev. Peter Hobart, first minister to the Puritan settlers, of Hingham, Mass. Robert Hare, his great-great-grandfather, came to this country from England in 1773. His father, Bishop Hare, was rector of St. Paul's Church, Chestnut Hill, Philadelphia, at the time of his birth.

Following his graduation from the Episcopal Academy, Dr. Hare matriculated in the University of Pennsylvania, being graduated from that institution in 1884 with the degree of Doctor of Medicine.

Deeply learned in the science of medicine, Dr. Hare had become an author and investigator of international renown in less than a decade after his graduation from the medical school of the University of Pennsylvania, and he was one of the few Americans who was listed in the "Who's Who" of both America and Great Britain.

Dr. Hare was a fellow of the College of Physicians, the American Medical Association, and the Association of American Physicians. He was a member of the Associated Anesthetists of the United States and Canada, the Philadelphia Pathological Society, the Philadelphia Neurological Society, Philadelphia Pediatric Society, the American Physiological Society, the American Society of Naturalists, and a fellow of the Medical Society of London.

During the World War, Dr. Hare served at various naval bases in this country, following his commission as a commander in the United States Navy, and he also conducted classes for naval surgeons.

He is survived by his wife, the former Miss Rebecca Clifford Pemberton, and a daughter, Mrs. Mary Amory Hare Hutchinson, wife of Dr. James P. Hutchinson.

Funeral services were held on June 17th in Holy Trinity Church, with interment in the churchyard of St. James the Less.

FRANK O. OSBORNE

PELHAM, N. Y.—Frank O. Osborne, son of the Rev. John W. Osborne, was born in Rockbridge County, Va., 82 years ago and died in Pelham Manor, N. Y., at the home of his daughter, Mrs. Lewis Smith, June 5th. He was a graduate and trustee of Racine College and of the University of Wisconsin. He was a prominent lawyer in St. Paul, Minn., for many years and president of Church clubs of the United States and an active member of St. Paul's Church, St. Paul, Minn.

Burial was in Graceland, Chicago.

SOCIAL SERVICE WORK AT ST. ANDREW'S, CHARLESTON, S. C.

CHARLESTON, S. C.—A social service work of great importance is being carried on at St. Andrew's Mission, Charleston, under the leadership of Miss Fannie Duvall, a whole-time lay worker under the support of the Woman's Auxiliary. St. Andrew's is in the immediate vicinity of the Charleston Bagging Factory, and most of its members are employees of that institution. Support for this work, financial and otherwise, is being given by the Woman's Auxiliary of the diocese, by the Young People's Service League, and by various individuals. The pastoral oversight of the mission is in the hands of the Rev. Carl S. Smith of St. Paul's Church.



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NEWS IN BRIEF

ARKANSAS—On June 12th the Vacation Bible School of Christ Church parish, Little Rock, held its closing exercises. The school was almost twice as large this year as it was last, both in enrolment and average attendance. The provincial summer conference at Winslow, July 23d to August 5th, is sponsored by the Young People's Service Leagues of Trinity Church, Pine Bluff; St. Luke's, Hot Springs; Trinity Cathedral and Christ Church parish, Little Rock. A banquet was tendered Miss Lynette Giesecke, leader of the young people of Christ Church parish, and the counselors. Miss Giesecke was presented with a gift.

ARKANSAS—The Rt. Rev. James R. Winchester, D.D., who has recently retired, has given his library of some five hundred volumes to the diocese of Arkansas. These books have been turned over to the dean of Trinity Cathedral, Little Rock, for this purpose. The altar from the Bishop's private chapel and his seven-branch candlesticks have been placed in Trinity Cathedral.—Plans have been completed for the fifth young people's summer conference of the province of the southwest at Winslow. The Rt. Rev. W. T. Capers, D.D., Bishop of West Texas, leads this group. Mrs. D. D. Taber, field worker of the National Council, will give a course on Our Church at Work. The other courses will be handled by workers in the province.

BETHLEHEM—The Acolytes' Guilds of the dioceses of Bethlehem and Harrisburg met in St. Luke's Church, Lebanon, the Rev. Rodney Brace, rector. The newly consecrated Bishop of Harrisburg, the Rt. Rev. Wyatt Brown, D.D., preached the sermon.—At the sixty-second commencement exercises of Lehigh University, held during the week of June 7th, for the second time in succession, Bishop Sterrett of the diocese of Bethlehem preached the baccalaureate sermon.

BETHLEHEM—The town of Sayre has the largest vacation Bible school in its history. The school meets in the parish house of the Church of the Redeemer, the Rev. Glen B. Walter, rector. The enrolment is four times as large as in 1930. The dean of the school is Prof. Judson Kast, principal of the junior high school. Every member of the faculty is a trained public and Church school teacher. So worth while is the school that parents are paying registration fee for each child who attends. From this fee and from offerings taken at the Sunday evening union services of five churches the expenses are met. These union services Sunday evenings began with the high school baccalaureate service May 31st and run through September 6th. Each Sunday evening the service is in a different church and no pastor will preach in his own church. Packed churches have been the result so far, and a fine Christian spirit created among the people of the community.—St. Luke's Church, Scranton, the Rev. Robert P. Kreitler, rector, will open its summer home at Cresco in the Poconos for the thirty-ninth season on June 22d and will be open until September 4th. The Home furnishes a place for rest and recreation to women and children who otherwise could not have either. In 1930, 180 women and 261 children were entertained for a period of eleven days each. The guests belonged to thirteen different Churches. It is a Home for all people. The parish received the gratitude and praise of all faiths for its work.

CENTRAL NEW YORK—The Rev. Lee Rose, former rector of St. Mark's Church, Clark Mills, who has just returned from the Philippine Islands after four and a half years of missionary work there, was tendered a reception at the Clark Mills rectory by the people of the parish.—An attendance of 326 women marked the spring meeting of the Woman's Auxiliary of the fourth district in Christ Church, Jordan. Dr. Jean Davis of Wells College spoke on The Church and Social Service and Bishop Coley dedicated a marker for the new altar at St. Barnabas' Church, Langell Valley, Oregon. The altar was given by the Auxiliary of the fourth district to commemorate the work of Mrs. Frederick D. Hixon and Mrs. George L. Clift, for many years the president and treasurer of the district.—The banner for the highest per capita contributions to the Church School Lenten offering was again awarded at convention to the school of St. Mark's Church, Port Leyden.—The annual Whitsunday Church school rally of the first district was held in Trinity Church, Watertown, twenty-two Church schools participating with an attendance of 1,000. The sermon was preached by the Rev. James F. Root, rector of St. Luke's Church, Utica. In the second district, the rally was held in Grace Church, Utica, with nearly the same attendance, the preacher being the Rev. Granville Mercer Williams, S.S.J.E., rector of the Church of

St. Mary the Virgin, New York City. The schools of Rome and vicinity met in Zion Church, Rome, as part of the meeting in the second district.—All of the missionary work of the Church, both at home and abroad, was shown at a recent exhibit in the Church of the Evangelists, Oswego. The exhibit was prepared by the two parish branches of the Woman's Auxiliary under the direction of Mrs. Henry Sizer. The walls of the parish house were covered with pictures of the work, together with those of the bishops in charge. The countries included were China, Japan, India, Liberia, Hawaii, Philippine Islands, Mexico, Alaska, Porto Rico, and parts of the United States. Many of the pictures were clipped from the *Spirit of Missions*.—A social evening and entertainment for the clergy marked the 188th convocation of the third district which met in Grace Church, Elmira. Preceding the business sessions the Binghamton clerics met and heard a paper by the Rev. T. J. Dewees on The Proposed Canon on Matrimony.—St. Paul's Church, Syracuse, has just celebrated the 107th anniversary of the founding of the parish.—The spring meeting of the Woman's Auxiliary of the third district was held at St. Luke's Church, Harpursville. Mrs. Harry S. Thayer, diocesan educational secretary, gave a talk on India and a play, "A Thank Offering Convention," was given. The Rev. Walter Higley Johnson City, gave a talk on Missions and the U. T. O. Miss Mabel Hissey, a former United Thank Offering worker lately returned from Alaska, told of her experiences and what the offering means to those in the field.

CENTRAL NEW YORK—The Rev. Henry W. Bell, rector of Grace Church, Carthage, has been appointed dean of the first district by the Rt. Rev. Charles Fiske, D.D., to fill the unexpired term of the Rev. Francis W. Eason, rector of Trinity Church, Watertown, dean for the last twenty-five years. The Rev. Charles A. Abele, Brownsville, is secretary-treasurer. Convocation met in Pierrepont Manor on May 26th.—The annual outing of the Utica clerics was held at the camp of the Rev. F. C. Smith, at Long Lake, near Woodgate in the Adirondack mountains on June 9th. Dinner was served at noon, a feature of which was a famous corn chowder prepared by Archdeacon Jaynes. Twenty clergy from Utica and vicinity were present.—Addresses by Miss Beulah Curi on Church Training for the Youth and by the Rev. J. C. Lemert on God's Family were the features of the fifth district convocation in St. Matthew's Church, Moravia, recently.—An aumbry in the chapel in memory of John Griffin Underhill, given by his mother, Mrs. Sidney Winter, was blessed by the Rt. Rev. E. H. Coley, D.D., Suffragan Bishop, at his visit to St. Paul's Church, Oswego.—The Girls' Friendly Society of Emmanuel Church, Norwich, recently entertained the branch of the society from Trinity Church, Binghamton.—The Rev. Wilson E. Tanner, D.D., rector of Trinity Church, Binghamton, is now president of the Rotary Club of Binghamton.

CENTRAL NEW YORK—The annual meeting of the officers and delegates of the candidates' classes of the Girls' Friendly Society of the diocese was held in St. Luke's Church, Utica, May 23d, with 200 in attendance. Bishop Coley celebrated the opening Eucharist, a luncheon meeting was held at noon, and at the closing young people's service the diocesan banner, awarded to the parish having the highest percentage of attendance and paid-up dues during the year, was blessed by the rector, the Rev. James F. Root, who was also the preacher. At the conclusion of the service addresses were made by Mrs. C. B. Runnels, diocesan president, and Mrs. Martha Manross from the Onondaga Reservation. When the banner came to be awarded by the president, it was found that it went to the parish who was host on the occasion. A feature of the day was the presence of 26 Indian children from the Onondaga Reservation, members of the candidates' class.

CHICAGO—The June meeting of the Catholic Club of Chicago was held on the 10th at the Church of the Atonement, Edgewater. This was the first meeting under the administration of Royal D. Smith, the new president. The preacher of the evening was the Rev. H. L. Church, of St. Joseph's, Pullman. The next meeting is to be held in early autumn.

COLORADO—The tenth anniversary of the consecration of the Rt. Rev. Fred Ingley, D.D., on June 11th, was observed in St. John's Cathedral, Denver, on St. Barnabas' Day. Bishop Ingley was the celebrant, assisted by the Rev. H. S. Foster and the Rev. F. W. Oakes, who participated in the consecration service ten years ago. Dean B. D. Dagwell being in charge of the service. There was general attendance of both clergy and laity, not only from Den-

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ver parishes, but throughout the diocese. At the close of the service two children presented Bishop Ingleby with a summerweight purple cassock, the gift of the children of the Church schools of the diocese of Colorado, the offerings for this gift having been limited to five cents from each child.

CONNECTICUT—Conditions in Iceland, Scandinavia, and Russia was the subject presented by Mr. Graydon of Boston on the evening of June 9th to the members of the Church Club of Connecticut at the Lawn Club in New Haven.—The advisory committee of the Seabury Society for the preservation of Glebe House in Woodbury met there on St. Barnabas' Day to consider the securing of a worthy portrait of Bishop Seabury to be placed in Glebe House. Other things considered were the acceptance from Columbia of the recently written life of the Rev. Dr. Samuel Johnson, who lies buried in the Church cemetery at Stratford, and the planning of the erection of a monument over the grave of the Rev. George Keith, the S. P. G. missionary who landed in Boston in 1702.—Trinity College, Hartford, held its class day exercises on the campus on Saturday, June 13th. Degrees were awarded the following Monday. On Sunday, Associate Justice Owen J. Roberts, of the United States Supreme Court, was the speaker at the open-air services on the campus, and the Rev. Dr. L. C. Washburn, class of '81, and rector of Christ Church, Philadelphia, preached the baccalaureate sermon.—The Wooster School for boys at Danbury held its third commencement on Tuesday, June 9th.—At a special meeting of Litchfield archdeaconry, held at St. James' Church, Winsted, and presided over by Bishop Acheson, the Rev. R. V. K. Harris, rector of St. James', was unanimously elected archdeacon to succeed the late Rev. Walter Humphrey.—The Rev. Robert Bell, rector of the Church of the Epiphany, New Haven, dedicated a new carved oak screen in the recess of the church between the two vestibules, on Sunday morning, May 31st. It was given by the Women's Guild of the parish in memory of Mrs. Bell who died a few years ago and who as a Church worker left a remarkable record.—On May 20th St. Paul's Church, Fairfield, was seventy-five years old. An anniversary service was held in the morning and in the evening the men's club entertained the parishioners. The rector, the Rev. D. S. Markle, read some of the old parish records.

FLORIDA—The Rev. John L. Oldham was formally inducted into the rectorship of St. Mary's parish, Jacksonville, by the Bishop of the diocese, at the early morning celebration of the Holy Communion in St. Mary's, on Sunday, June 14th.

GEORGIA—Mrs. J. M. Oglesby, Savannah, a member of Section "B," St. John's branch of the Woman's Auxiliary, was guest of honor at a farewell tea given on June 6th. Mrs. Oglesby, after taking a preparatory course at the Church Missions House, New York, plans to sail from San Francisco for Japan to be private secretary to the Rt. Rev. Shirley H. Nichols, S.T.D., Bishop of Kyoto.—The Church of the Cross, a quaint old church built to accommodate between 500 and 600 persons, now has a congregation of 15 communicants. It is said that before the War Between the States, the church would be crowded every Sunday with its white and colored (slave) parishioners. The old plantations have for the most part been abandoned, the members scattered, and the church building is in sad need of repair.

GEORGIA—Sunday, June 14th, marked the closing of the last of the Church schools of Savannah for the summer months. St. Paul's Church school, the Rev. S. E. McGlohon, rector, closed May 31st. Christ Church school, the Rev. Dr. D. C. Wright, rector, closed on June 7th. St. John's Church school, the Rev. C. C. J. Carpenter, rector; and St. Michael and All Angels' Church school, the Rev. Joseph Burton, rector, closed on June 14th. Christ Church and St. John's Church will each have a four weeks' Daily Vacation Church School. There has been quite a demand for the summer course, "Out of Doors With the Master," published by the Department of Religious Education, diocese of Georgia, 121 E. Congress Street.

HARRISBURG—For the second consecutive year, St. Luke's, Mount Joy, the Rev. William S. J. Dumville, rector, held a Children's Day service on the second Sunday in June. The service was instituted in the hope of raising money to help educate young men for the ministry. The parish has now more than a hundred dollars in a fund waiting for the call of the Bishop. Bishop Wyatt Brown visited the parish recently, and administered Confirmation to seven candidates.

LOS ANGELES—The memory of the Rt. Rev. Henry Benjamin Whipple, first Bishop of Minnesota, "ardent patriot and apostle to the Indians," was honored recently in Los Angeles. The local chapter of the Sons of the Revolution placed a bronze tablet in his memory upon the wall of their place of meeting. The Rt. Rev. W. Bertrand Stevens, D.D., was one of the speakers at the ceremony, as was also the son of Bishop Whipple, Gen. Charles Henry Whipple. The unveiling was performed by Chief Thunderblood, an Indian lecturer, in native costume.—The study of an important phase of pastoral responsibility is being presented for the help of the clergy at the diocesan summer school by Dr. M. F. Nimkoff of the University of Southern California, in his course upon Problems of the Modern Family. Mrs. Nimkoff, a co-worker with her husband in this field, has a course for young people upon Education for Family Life. The Bishop of California conducts a course upon The Church and Modern Questions.—The annual Corpus Christi festival of Christ Church, Ontario, Calif., was held on June 10th and 11th, under the leadership of the Rev. R. H. Gushee. Bishop Stevens was the preacher at the solemn High Mass. Preceding this service the Bishop blessed seven stained glass windows, the recent gift of an anonymous donor in memory of the Rev. Edward M. Gushee, father of the rector.—At the June meeting of the Los Angeles clerics the speaker was Admiral Culverius, chief of staff of the United States Navy, and active Churchman. At the conclusion of the meeting the clergy were guests on a tour of inspection of the battleship *West Virginia*.

MARYLAND—A service of thanksgiving was held at Holy Trinity Church, Easton, on June 3d for the fiftieth year in the priesthood of the Rev. George C. Sutton, D.D., and the twenty-fourth at Holy Trinity.

MARYLAND—The Rev. James A. Mitchell held a corporate Communion service at the Church of the Messiah, Baltimore, on June 21st, for all who have been presented for Confirmation by him during his six years as rector of that church. There were about 180.—One of our postulants, Scott A. Broadbent, graduated from St. John's College, Annapolis, on June 3d. Mr. Broadbent has finished the course in three years and is an honor student. He expects to attend the Theological Seminary at Alexandria, Va., in the fall.

MILWAUKEE—The forty-sixth commencement program of St. John's Military Academy, Delafield, Wis., began the afternoon of Thursday, June 11th, with a play by the Swaggerstick Club, the cadets' dramatic association. That evening medals and awards were given members of the lower classes. The festivities came to an end on Sunday, June 14th, with the granting of the diplomas. Col. Roy F. Farrand is president of St. John's Military Academy.

MILWAUKEE—Commencement at Kemper Hall, Kenosha, began with the traditional ceremonies on Founder's Day, May 24th, when commemoration is made of the early benefactors of the school, and the new girls are admitted into the ranks of the old. In the sanctuary at the High Mass were the Bishop of Milwaukee and his guest the Lord Bishop of Algoma. The sermon was preached by the Rev. Harold L. Bowen, rector of St. Mark's Church, Evanston. The Very Rev. Rowland F. Philbrook, dean of Trinity Cathedral, Davenport, Iowa, was the preacher of the sermon on Baccalaureate Sunday. Commencement Day an address was given by Dr. Robert V. Merrill of the University of Chicago. Diplomas were presented to eighteen members of the senior class by the Rev. Kenneth Martin, rector of St. Matthew's Church.

MINNESOTA—The commencements of the schools at Faribault opened with the Sunday service in the Cathedral of Our Merciful Saviour on the morning of June 7th. The preacher was the Rt. Rev. Hayward S. Ablewhite, D.D., Bishop of Marquette.

On June 8th St. James' School for smaller boys held its exercises at which the Rev. Dr. P. E. Osgood made the address, and at which six boys received certificates. On June 9th, at St. Mary's Hall, Bishop McElwain presented diplomas to fifteen graduates. Shattuck School on the 11th held its graduating exercises, and fifty-four cadets received their diplomas, the address being made by the Rev. Dr. Osgood.

The Rt. Rev. Dr. Irving P. Johnson, Bishop of Colorado, is spending three Sundays in the diocese of Minnesota as guest preacher at Gethsemane Church, Minneapolis, his former parish, which is at present without a rector.

MISSISSIPPI—The commencement exercises of All Saints' Junior College, Vicksburg, took place May 29th through June 1st; and two classes, high school and junior college, of eleven and nine pupils respectively, were graduated. The baccalaureate services were held at

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Christ Church on Trinity Sunday, the Bishop of Louisiana, the Rt. Rev. James Craik Morris, D.D., being the preacher. Bishop Bratton and Bishop Green were present.

MONTANA—St. James' Mission of Deer Lodge is the recipient of an altar cloth bordered with deep crocheted lace of a chalice and paten design, with crocheted crosses through the center. The donor is Mrs. Jens Pedersen, who lives on a ranch nine miles out of Deer Lodge and did the work while she was herding sheep. The gift is in memory of her mother and was blessed by the Rt. Rev. W. F. Faber, D.D., Bishop of the diocese, on his recent visit to the mission. The Rev. Lawrence Rose is the missionary in charge.

NEWARK—"Loyalty Month," as outlined for the churches of the diocese of Newark by its field department, will begin on October 11th and end on November 1st. October 11th will be Parish Sunday; October 18th, Diocesan Sunday; October 25th, General Church Sunday; and November 1st, Presentation Sunday. Sermons appropriate to each of these days will be preached. Pledges will be presented on the final Sunday. "Education in the objects of a Churchman's loyalties" will be the aim of Loyalty Month, during which there will also be a regional meeting in each archdeaconry.—On May 15th the Rev. John C. Stephenson, rector of St. Mary's Church, Ridgefield Park, celebrated the fortieth anniversary of his ordination. He was presented by his parishioners with a silk stole with gold embroidery. A handsome umbrella was given to Mrs. Stephenson.

NEWARK—Community outdoor evening services are being held by a number of Ridgewood churches throughout June and July, the majority of addresses being by local clergymen. On July 12th the preacher will be the Rev. Charles S. Armstrong, rector of St. Elizabeth's Church, Upper Ridgewood, and on July 26th, the Rev. Edwin S. Carson, rector of Christ Church, Ridgewood.—The Church of the Transfiguration, Towaco, was the meeting place for the Montclair district of the Woman's Auxiliary, May 28th. Speakers were the Rev. L. Harold Hinrichs, rector of St. John's Church, Boonton, and Archdeacon Leslie.—A union Memorial Day service, in which the people of St. Peter's Church, Rochelle Park, the Rev. Wesley H. Des Jardins, vicar, and the First Reformed Church of Saddle River, the Rev. Charles E. Bloodgood, pastor, participated, took place at St. Peter's Church on Sunday evening, May 31st.—Twenty-five people were confirmed by Bishop Stearly at Christ Church, Ridgewood, on May 24th. The Rev. Edwin S. Carson is rector of the church.—Bishop Stearly confirmed thirty-four people at St. Peter's Church, Morristown, on May 17th, the class including six from St. John Baptist School, Mendham. A mother and son were confirmed in this class. A noteworthy fact is the distances from which some of the candidates from the parish came. The rector of St. Peter's is the Rev. Donald M. Brookman, D.D.

NEWARK—This year's graduating class at the School of Nursing of the Hospital of St. Barnabas, Newark, the Rev. John G. Martin, superintendent, numbered seventeen nurses. The diplomas were presented by Bishop Stearly and the school pins by Mrs. Stearly, president of the Guild of the Hospital of St. Barnabas. The founders, benefactors, and donors of the hospital were commemorated at the annual service, which took place on the afternoon of June 11th, St. Barnabas' Day.

NEWARK—Twelve years as rector of St. John's Church, Newark, were completed by the Rev. J. Frederic Hamblin on June 1st. The resignation of Miss E. Mae Fales as organist of the church terminates seventeen years of service. Allan Dobbins, choirmaster of St. John's, succeeded her as organist on May 24th.—At the commencement exercises of the School of Nursing of Christ Hospital, Jersey City, on June 3d, there were seventeen graduates, two of whom were from Canada and the others from five different states. The address of welcome was delivered by the Rev. Thomas A. Hyde, superintendent of the hospital. The invocation was pronounced by the Rev. John E. Bailey. Speakers were Miss Florence Dakin, R.N.; the Hon. John Drewen, prosecutor of Hudson County; the Ven. Malcolm A. Shipley, who presented the diplomas; and Dr. Theodore H. Lemmerz, who awarded the medals. The benediction was pronounced by the Rev. Allen Greene. A special service was held in the hospital chapel on June 2d, when seven preliminary students were admitted to the school by the Rev. Mr. Hyde. The expectation is that there will be a large class entering on September 1st.

NEW YORK—A third honor has befallen Henry A. Hunt, head of Fort Valley, the Georgia school of the American Church Institute for

Negroes. In addition to the Spingarn medal and the Harmon award for his distinguished work in Negro education, he has received from the Rosenwald Fund a scholarship enabling him to study rural education in Denmark. He sailed June 20th on the S.S. *Europa*, to be gone most of the summer. Gifts from interested friends have made it possible for Mrs. Hunt to accompany him.

NEW YORK—Frank Abbott Mountford, older son of Captain Mountford of the Church Army, is the newly elected president of the Young People's Service League of the diocese of New York. He graduated recently from Trinity School, New York City.

NORTH CAROLINA—The eighty-ninth year of St. Mary's School, Raleigh, came to an end on Tuesday, June 2d. Judge Parker made the commencement address. Diplomas were presented to thirty-five who had completed the academic course, and to several more for the business and other courses. Bishop Penick made a short address to the graduates. At the alumnae meeting the portrait of W. E. Stone, for many years a teacher in the school, was unveiled.

NORTHERN INDIANA—Forty-seven years ago, in little house in Howe, a small village in Northern Indiana, Bishop Knickerbocker, Mrs. Howe, and the Rev. Dr. Charles N. Spalding completed the plans and started the school which has grown into the present splendid preparatory school for boys. From the tiny beginning the school has grown until it has a beautiful campus of over forty acres, a fine group of modern, well equipped buildings, and property valued at \$800,000. The class of 1931, forty-three boys from more than a dozen states, is one of the largest to be graduated. Bishop Campbell Gray preached the baccalaureate sermon, and the commencement address was delivered by the Rev. Dr. Herbert W. Prince of Lake Forest, Ill. Following the tradition of the school, Fr. Young presented each member of the sixth form with a copy of the Bible. The graduating class presented as their gift two massive brick pillars to mark the entrance to the drive leading to the new gymnasium. Eight members of the class were elected to membership in the national honor society of *Cum Laude*. Jack Nourse of Kansas City, chairman of the Alumni Memorial Natatorium Committee, reported progress in the growth of the fund.

PITTSBURGH—St. Peter's Church, Blairsville, observed the one hundredth anniversary of the consecration of the church edifice on June 4th. The building was consecrated on June 7, 1831, by the Rt. Rev. Henry U. Onderdonk, Assistant Bishop of Pennsylvania. The rector at the time was the Rev. Sanson K. Brunot. The parish was organized in 1828, and the present building was erected soon afterwards. The centennial celebration began with a supper. The Rev. Dr. W. F. Shero, rector of Christ Church, Greensburg, in charge of St. Peter's, Blairsville, acted as toastmaster. Speakers were L. N. Buck, senior warden, William T. Brunot of Greensburg, and Bishop Alexander Mann. A fine oil portrait of the Rev. Sanson Brunot, rector at the time of the consecration, was exhibited. Following the supper there was a special service in the church, read by the Rev. Frederic C. P. Hurd of Jeannette and the Rev. Roger Charnock of Indiana. An historical sketch of the parish was read by the Rev. Dr. W. F. Shero, and the sermon preached by the Rev. William James White of Hackensack, N. J., whose mother has long been a member of the parish, and whose father, the late Rev. William John White, was also a communicant of the parish previous to ordination. Bishop Alexander Mann closed the service and pronounced the benediction. The Rev. William F. Bayle acted as chaplain to Bishop Mann.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, has been ordered to active duty with the 394th Regiment, 99th Division, at Fort Howard, Md., July 5th to 19th. Dr. Jung is regimental chaplain.

RHODE ISLAND—The Church Employment Bureau, Providence, maintained by the diocese, has done excellent work this spring among communicants out of work. It has been especially successful in placing women. Its funds are nearly exhausted and an appeal is being made for \$500 to carry on until the first of October.—St. Martin's Church on Whitsunday held its first Junior Church commencement. In the way of exercises it built a beautiful Whitsunday flower cross over six feet in length. Each class carried up white or green flowers, and the kindergarten red carnations for the center of the cross. Awards were made for excellence in attendance by the rector, the Rev. Dr. A. Edward Saunders.

TENNESSEE—The principal features of the commencement exercises at Sewanee were the

baccalaureate sermon by the Rev. John Gass, D.D., rector of St. John's Church, Charleston, W. Va., the commencement address by William David Haggard, M.D., F.A.C.S., president of the American College of Surgeons, Nashville, Tenn.; the awarding of 42 B.A. and B.S. degrees, and 2 B.D. degrees. The degree of Doctor of Divinity was conferred upon the Rev. G. C. Tucker, rector of St. John's Church, Mobile, Ala.; the Rev. Richard Bland Mitchell, rector of St. Mary's Church, Birmingham, Ala.

VERMONT—On June 14th the Rev. Clarence C. Silvester, rector of St. Michael's Church, Brattleboro, celebrated the 25th anniversary of his ordination, and during that time has not missed a single service through illness. Special prayers of thanksgiving written by him were read during the service, and the anniversary was a most happy one, the Rev. Mr. Silvester has been rector of three parishes: St. John's, Somerville, N. J.; All Hallows', Wyncote, Pa.; and St. Michael's, Brattleboro.

VIRGINIA—The annual pilgrimage conducted by the Brotherhood of St. Andrew to Williamsburg and Jamestown in June each year has become a well established factor in the Church life of Virginia with an increasing number of men and boys each year coming from this and adjoining dioceses. The tenth annual pilgrimage was held in Richmond June 13th and 14th, the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, and the Rev. W. A. R. Goodwin, D.D., rector of Bruton parish, being in charge.

WEST TEXAS—The seventh summer conference of the diocese held on the grounds of the Westminster encampment, Kerrville, June 1-8, was in many respects the best yet held. The leaders of the young people's work were Miss Dorothy May Fischer, provincial secretary for young people in the province of the southwest, and the Rev. Everett H. Jones, rector of St. Paul's Church, Waco. The Rev. Henry N. Herndon, Uvalde, Tex., chairman of the department of religious education, acted as chaplain in the absence of the Bishop.

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